

# THE SPIRIT OF MISSIONS

## AN ILLUSTRATED MONTHLY REVIEW OF CHRISTIAN MISSIONS

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### THE PROGRESS OF THE KINGDOM

FEW chapters in the history of Christian progress can compare in romantic interest with that recording the triumphs of the Gospel in the Hawaiian Islands. A century ago they seemed hopelessly shrouded

#### *The Romance of Missionary Heroism in Hawaii*

in the darkness of a primitive paganism. It is true that two or three slender rays of light had broken through, as evidenced by the life and witness of such Churchmen as the explorer, Vancouver, and the adventurous seaman, John Young. But for the most part they were unknown to and uncared for by the Christian world of that day. It would be difficult to exaggerate the heroism of the first missionaries sent to the islands in 1820 by Congregationalists of the United States. They undertook an "adventure for God" which in some of its aspects could not be duplicated to-day. The world of 1820 was a vastly different world from the world of 1912. The ends of the earth had not been drawn together by steam and electricity. No part of the inhabited world to-day is as little known as were the Hawaiian Islands of ninety years ago. That men and women were found to undertake the perilous enterprise in a day when missionary endeavor was just beginning to express itself in this country, is evidence of the splendid spirit of the pioneers and of the communion that sent them forth. What

they and their successors accomplished deserves a foremost place in the annals of the Kingdom's progress.

#### *Fifty Years Ago the Work of the Anglican Com- munion Began*

While yielding all praise to those pioneers, members of the Anglican Communion may justly remind themselves of the share the Church of England and the Church in the United States have had in building a Christian community in the islands. In this month of October fifty years ago Bishop Staley, the first official representative of the Anglican Communion, reached Hawaii. For eight years he did the work of a pioneer, hampered by many difficulties. For thirty years his successor, Bishop Willis, whose readiness to endure sacrifices could not always overcome the influence of other less winning qualities, tried faithfully to build upon foundations already laid, and to put down new ones of his own.

Ten years have passed since the American Church became responsible for the Hawaiian Islands. They have been years of notable progress. The work already done has been conserved and developed. The drooping spirit of the Church people has been revived, invigorated, organized and set to work. Probably in no other field of the American Church has so much been accomplished

in so short a time. The conditions were ripe, the leader was found, and unexampled progress is the result.

It is natural to commemorate the half century of service by the Anglican Communion and especially the last decade, by reviewing the Church's work in the islands. THE SPIRIT OF MISSIONS is greatly indebted to Bishop Restarick, whose part in the work of reconstruction and development is known to many, for the articles, to which so many pages in this number are devoted. The record speaks for itself. One fact here as everywhere stands out pre-eminent: The Church can accomplish great things wherever and whenever she sends a leader of wisdom and devotion, reinforces him with faithful helpers and sustains him with her prayers.

THE death of Charles Chapman Grafton, Bishop of Fond du Lac, on August 30th, removes from the ranks of the Church militant an unique figure. His life was one of strange contrasts. A Bostonian of the Bostonians, he spent his entire episcopate in a missionary diocese. A man of advanced views and credited with extreme churchmanship, he was in sympathetic touch with Christian people of all names. Born to wealth, he died in practical poverty, having invested his original possessions and the two succeeding fortunes left to him, in the extension of the Kingdom.

Bishop Grafton was particularly interested in interpreting the Church's message to the people of other races. He was active in the effort to bring the Eastern Church into closer communion with our own, and in his own diocese he courageously undertook to work out a method whereby Old Catholics might be brought into union with us. In his diocese there was also located the Church's oldest continuous work among the American Indians. The Oneida mission, to which the bishop gave much thought and prayer, is one of the most complete demonstrations of the power of the Church to reach and

transform the life of the Indian. In this work, as in the effort to build up self-supporting congregations among the white people, the Church, through its Board of Missions, gives assistance each year to the diocese.

As a writer upon a large variety of topics Bishop Grafton was well known. He took a considerable part in what might be called controversy, but even those who opposed him were glad to acknowledge that they found in him a man whose loving heart and catholic sympathy were equal to his strength of conviction.

But perhaps Bishop Grafton's greatest work lay in his personal influence. There are thousands throughout the Church who have received from him wise help in times of spiritual crisis. May he rest in peace!

ONCE again the Church has made it possible for its Board of Missions to report a substantial increase in missionary giving. It is true that when the last fiscal year closed, on September 1st, the amounts received during the year were insufficient to meet the obligations incurred by the Board on behalf of the Church. This means an addition, though not a formidable one, to the existing deficit. In spite of this there stands out, however, the gratifying fact that never before have the offerings from congregations been so large as they were during the last fiscal year. Never before have the Sunday-schools responded so generally and so generously to the Board's request for Lenten self-denials that the Christian message may be made known. Never before have the Woman's Auxiliary and its junior branches given so much toward meeting the appropriations made by the Board, and therefore never before have they demonstrated so clearly their real character as helpers of the Board.

The following table shows in detail the income available to meet the appropriations for the year:



Income		Minimum asked for from the foregoing sources	Failure of income to meet the minimum asked for
Offerings from congregations.....	\$646,885 60		
Offerings from individuals.....	78,985 86		
Offerings from Sunday-schools.....	167,250 36		
Offerings from Woman's Auxiliary...	100,120 31		
Offerings from Junior Auxiliary.....	17,702 44		
Available from Woman's Auxiliary United Offering to meet the expenditures of the last fiscal year.....	\$1,010,944 57	\$1,314,550 00	\$308,605 43
Interest on invested funds.....	83,216 83		
Miscellaneous items.....	83,640 93		
Income from legacies at the discretion of the Board available to meet the expenditures of the year.....	4,755 84		
	91,425 93		
	\$1,273 984 10		

Comparing these items with the corresponding items for the preceding year we find increases and decreases as follows:

	Increase	Decrease
Offerings from parishes.....	\$75,340 21	
Offerings from individuals.....		\$18,187 14
Offerings from Sunday-schools.....	15,857 52	
Offerings from Woman's Auxiliary and Junior Auxiliary.....	3,288 27	
Available from Woman's Auxiliary United Offering to meet the expenditures of the last fiscal year.....	545 67	
Interest on invested funds.....		2,653 00
Miscellaneous items.....	395 23	
	\$95,426 90	\$20,840 14

The net increase in income to meet the appropriations was therefore \$74,586.76

**The Burden of a Continued Deficit**

The appropriations amounted to \$1,299,613.23. The total income, as shown in the foregoing table, was \$1,273,984.10. The deficit on the year's work was \$25,629.13. This is a considerably smaller deficit than at one time the Board feared might be incurred. The possible deficit was reduced by a gratifying increase in gifts during the last months of the fiscal year and by the receipt of a considerable legacy from an unexpected source. But the Board has to face the fact that it began the fiscal year 1911-12 with an accumulated deficit of \$172,003.99. To that must now be added the deficit on the year's work, so that the Board enters upon the new year with an adverse balance of \$197,633.12. That deficit, is, for the time being, covered by a draft upon the reserve deposits. This means that the Board has not been obliged to go to outside sources to borrow the amount of the deficit. The re-

serve deposits were given for the express purpose of enabling the Board to carry a deficit without borrowing from the outside and to make payments promptly to more than twenty-four hundred missionaries of the Church, during those months of the year when the income is very much smaller than the amount of the appropriations.

The Board cannot permanently charge the deficit against the reserve deposits. It is obliged to return the amount withdrawn at the earliest possible moment. The necessity which compels the Board to draw upon these reserve deposits materially diminishes its interest income and so diminishes the amount available for work in the field. Or, to put it another way, as the Board is obliged at present to carry a deficit of \$200,000, it is losing interest income at the rate of at least \$9,000 a year, an amount sufficient to provide the salaries of three missionary bishops.

*Every Department  
Increased Its  
Gifts*

But to turn to some of the gratifying features of the year's record. The gifts from every one of the eight Departments are larger this year than for the year 1910-11. Department I.—New England—leads all the others, with a splendid increase of \$29,000. Every diocese except Rhode Island and Vermont has bettered last year's figures. New Hampshire's gain of \$2,000 is significant. Massachusetts advanced nearly \$18,000 and Connecticut more than \$7,000.

The Department of New York and New Jersey registered an \$8,000 advance. Unfortunately not all the dioceses shared in it. The Diocese of New York alone increased about \$11,000, but decreases in some of the others partly discounted New York's efforts.

Department III. advanced \$24,000. Especially notable was Pennsylvania's successful effort to give the full apportionment, and the overrunning of the amount suggested by Virginia and West Virginia.

In Department IV. the gain was just over \$7,000 and was shared in by nearly all the dioceses.

Department V.—the Middle West—registered an increase of a little more than \$4,000, most of which was contributed by Chicago and Michigan.

The Rocky Mountain section—Department VI.—reports an increase of \$1,500, while Department VII., in the Southwest, has advanced nearly \$3,000, and Department VIII., on the Pacific coast, just \$2,000.

*A Fact about  
Congregational  
Giving*

It can thus be seen that the advance movement was general throughout the Church. This is further emphasized by the fact that offerings were received during the year from 5,719 congregations. It is difficult to state just how many congregations failed to share in giving for the Church's extension, because of the variations in fig-

ures concerning the number of parishes and missions. The diocesan returns in the Living Church Annual show a total of 7,612 congregations. The records of the Church Missions House seem to indicate that there are really not more than 6,111. These figures are taken from the diocesan journals, and the Church Missions House lists are corrected by the returns of the bishops. Why there should be such a discrepancy we do not undertake to explain. Whatever may be the truth, however, with regard to the actual number of congregations in the Church, we may at least remind ourselves of the gratifying fact that there is no other body of Christians in the United States of whose congregations so large a proportion gives for Church extension. This fact bears its own testimony to the fine co-operation the Board of Missions is receiving from the clergy and lay people throughout the country.

*Dioceses and  
Districts Completing  
the  
Apportionment*

The number of dioceses and missionary districts completing the apportionment is smaller than last year, but this is not strange in view of the increased apportionments under the plan which went into operation on September 1st, 1911. The reassuring fact remains that the giving of the Church as a whole has largely increased, even though fewer dioceses have completed the apportionment. Those reaching the mark suggested by the Board of Missions are:

In Department I: Massachusetts and Rhode Island

In Department II: None

In Department III: Pennsylvania, Virginia and West Virginia

In Department IV: East Carolina, Florida, North Carolina, South Carolina, Asheville

In Department V: None

In Department VI: Montana, Kearney, North Dakota, South Dakota, Western Colorado

In Department VII: West Texas, East-



ern Oklahoma, New Mexico, North Texas

In Department VIII: Alaska, Arizona, Eastern Oregon, Honolulu, Idaho, The Philippines, Utah

In the Foreign Field: Africa, Brazil, Cuba, Hankow, and Shanghai.

### *Legacies and Their Use*

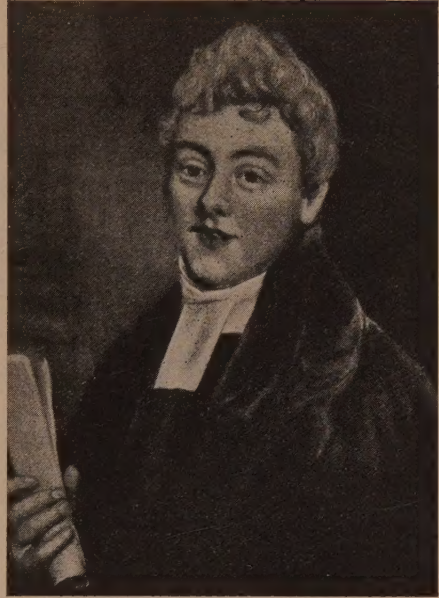
In reviewing the giving of the year one hesitates to think what would

have happened had it not been for the faith and devotion of some who have entered into life eternal, in remembering to provide in their wills for the cause they have loved. At the same time every one will regret the necessity for using legacies left at the discretion of the Board to help provide for the current obligations. We believe the time is coming when the living work will be cared for by the gifts of the living people. Then it will be possible to use legacies for the purchase of land and the erection of buildings in the fields at home and abroad. The Board of Missions is so convinced of the wisdom of such a course that its Executive Committee has appointed a sub-committee to consider the whole subject and report to the Board at its December meeting. The Board desires to accept as a policy for the future "the living work fully maintained by the gifts of living people."

**O**CTOBER 16th marks the centennial of the death of Henry Martyn. It has been said that next to the name of Raymund Lull, the great-hearted missionary to the Mohammedans in the thirteenth century,

### *The Centennial of Henry Martyn's Death*

the name of Martyn stands out in the annals of the Christian Church as a pioneer in the evangelization of the Moslem lands. Going to India in 1806 Henry Martyn was the first of the long line of messengers commissioned by the English Church Missionary Society and other bodies to preach the Gospel among



THE REV. HENRY MARTYN

*Born February 18th, 1781*

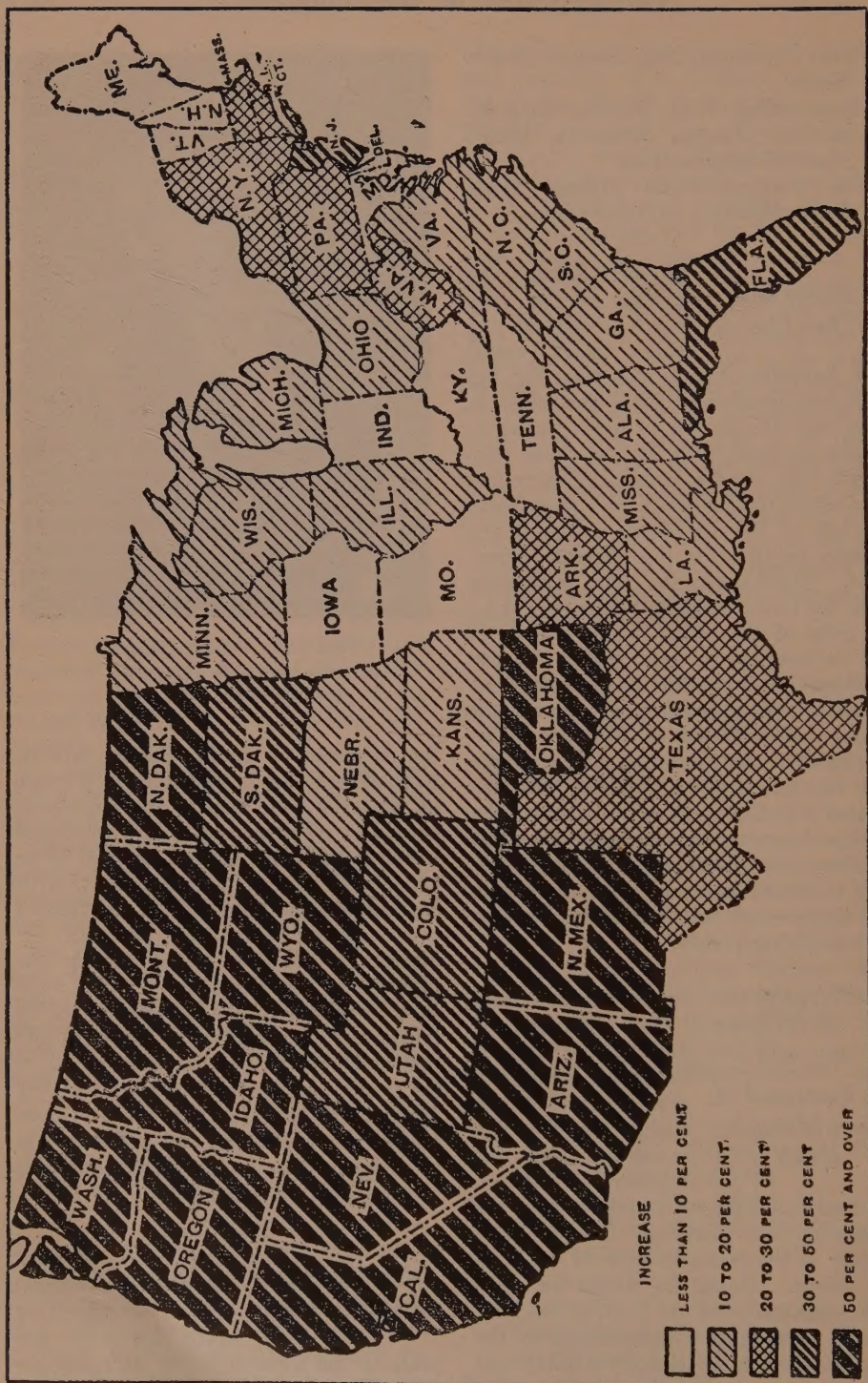
*Died October 16th, 1812*

the Moslems of India, Persia, Arabia, Afghanistan, Egypt and Africa. Though at times he gave way to the depression caused by what seemed to him an almost hopeless task and though he died alone and almost forgotten, Henry Martyn, by his heroism and devotion in the face of overwhelming difficulties, has won for himself a foremost place among the pioneers of the Kingdom. By his work as a translator of the Scriptures, by his labors and journeyings, by his faith and zeal and prayers, perhaps most of all by his tragic death, the influence of Henry Martyn has been felt throughout Christendom for a century, and will continue to be felt so long as the highest qualities of manhood are appreciated.

### *A Call for Prayer for Moslem Lands*

The cause of Mohammedan evangelization, for which he gave his life, appeals to the Church to-day as never before. The situation is urgent. Islam is







manifesting its characteristic aggressiveness, especially in Africa. The World Missionary Conference in Edinburgh two years ago expressed the conviction that immediate efforts should be made to throw a strong chain of missions across Africa, in the Soudan region, to block the Mohammedan advance southward. Scores of unevangelized tribes containing millions of people are being subjected to Mohammedan influence with no counteracting Christian message.

On the other hand, present-day opportunities are great. The outlook is full of hope. One need only contrast the condition of the Moslem world as Henry Martyn knew it with its condition today. Politically, socially, spiritually it is a changed world. Its very unrest and change add to the urgency of its unvoiced call to the Christian Church to bear its witness so widely and so faithfully that in our generation the Cross may bring its message of hope to all Mohammedan lands where now the crescent stands for a deadening fatalism.

Let the closing weeks of this centennial of Henry Martyn's death be a time of intercession for Mohammedan governments and for Christian rulers in Mohammedan lands, for the wide circulation of the Scriptures and of Christian literature, for those who are interpreting the Christian message by the ministry of healing through hospitals and dispensaries in the Moslem world, for all who are preaching the Word and especially for those former followers of the prophet who in the face of persecution have become disciples of the Christ.

ONE factor to be taken into account in planning for the extension of the Church at home is the increase in population in different sections. The recently issued abstract of the 1910 census shows a growth from 76,000,000 to 92,000,000 during the preceding decade. This is an average increase for

the country of 21 per cent. Several states have fallen somewhat below this average. A number have considerably surpassed it. As shown on the accompanying map the sections of greatest proportionate increase are roughly in the Rocky Mountain region and on the Pacific coast. These sections are included in the Church's missionary departments VI., VII. and VIII. It is to the dioceses and districts in these departments that most of the Church's gifts for work among white people are now going. We do not forget that the actual increase in some of the far western states may be much smaller than in central western and eastern states, where the proportionate increase is much less. In making appropriations figures dealing with population need to be considered in connection with the local needs and conditions. Nevertheless, a study of the map will suggest the present importance of strengthening the Church's equipment and forces in the great West. It is more than likely that within the next half century the part of the country that lies west of the Mississippi will dominate the nation.

ON September 18th, in Calvary Cathedral, Sioux Falls, the Rev. George Biller, Jr., was consecrated third Bishop of South Dakota.

#### *Bishop Biller*

Practically all of the new bishop's life in the ministry has been spent in the truest missionary service. As a student at Berkeley Divinity-school he volunteered for summer work in Oklahoma. His experience as a lay-reader drew him back to that important district and after his ordination he became missionary-in-charge of two of the most unattractive and needy towns in the state. Five years of faithful work under Bishop Brooke were followed by five years as vicar of Incarnation Chapel, New York. There could hardly be a greater contrast than that between an Oklahoma town and New York's populous and restless East Side. It is sufficient to say that

#### *Home Missions and Growth in Population*

Mr. Biller was equally successful in both places. While in New York he was one of the leaders of the Junior Clergy Missionary Association.

The West lays a strong and compelling hand upon all who realize the vital importance of the constructive work to be done in the newer commonwealths. So in spite of the attractiveness of his New York post Mr. Biller in 1908 once more cast in his lot with a missionary district and became dean of Calvary Cathedral, Sioux Falls. Here he worked with Bishop Hare and Bishop Johnson and now becomes the successor of both.

*South Dakota  
Changes Make  
New Demands  
Upon the  
Church*

South Dakota will always be associated in the minds of Churchmen with the heroic and fruitful work of Bishop Hare, Mr. Cleveland, Mr. Burt, Mr. Ashley, Mr. Clark and others among the Indians. For many years these faithful heralds of the Cross served with their brave and modest leader and with him have written one of the most thrilling pages in the history of the American Church. But the Church's mission in South Dakota is not to Indians alone. From the day he became the bishop in charge of the whole state, Bishop Hare counted it a privilege to serve, organize and lead the people of his own race. With the steady growth of the white population many congregations have been organized. They contain some of the most faithful Church people to be found in the country.

It is evident that the South Dakota of Bishop Biller's episcopate is to be a South Dakota different in many respects from that which Bishop Hare, or even Bishop Johnson knew. Changes are coming in all directions. Railroads are building; new towns are growing up; some of the lands heretofore included in the reservations from which the white settlers were excluded are now open to them. These changes contain the ele-

ments of danger for both white men and red. It is pre-eminently a time for the Church to keep a strong and sympathetic grasp upon the situation and in every way to encourage the people of both races to look to her for their ideals and for guidance.

Will one bishop be able to do this complex work effectively? May not this be the time to consider the possibility of providing for a suffragan bishop in a missionary district?

OUR heartiest congratulations to officers, teachers and pupils of the Sunday-schools for the remarkable gain

*The Growing  
Gifts of the  
Young People*

this year in the Easter offerings! The Board of Missions through long experience has learned to expect great things of the Sunday-school Auxiliary, but it had hardly thought that a gain of nearly \$16,000 could be made in a single year. A few years ago the suggestion of a gift of \$100,000 seemed beyond the ability of the schools. It was not long before they reached that standard, went past it with a rush, and this year have given the remarkable total of \$167,250. This means that the \$200,000 mark is in sight. THE SPIRIT OF MISSIONS has no doubt that within a few years the young people of the Church will be giving that amount and more.

One of the fine things about the giving of the Sunday-schools is that it is so widespread. Some of the large schools in the great cities give large amounts, but small schools all over the country are claiming the privilege of sharing in this united effort of the Church's young people. Last year offerings were received from nearly 4,700 schools, many of them in small parishes and missions. Through this Easter offering the Sunday-schools are letting their love run out to the ends of the earth, and are hastening the day when everywhere throughout the world our Lord shall be known as the children's Friend.



# THE SANCTUARY OF MISSIONS

## THE POWER OF INTERCESSION

THE weary ones had rest, the sick had joy that day  
And wondered how—  
The ploughman, singing at his work, had prayed  
“God help them now.”

Alone in foreign lands, they wondered how

Their feeble words had power—  
At home the Christians, two or three, had met  
To pray an hour.

So we are always wondering, wondering long,

Because we do not see  
Some one, unknown perhaps, and far away,  
On bended knee. —Anonymous.

## THANKSGIVINGS

“We thank thee”—

That thy Church has been moved to larger gifts in support of her mission for thee throughout the world.

For the progress made in the establishment of thy Kingdom in the islands of the sea.

For the burning zeal and heroic self-immolation of Henry Martyn, pioneer in India. (See page 713.)

## INTERCESSIONS

“We pray thee”—

That the Church in Honolulu may be wisely guided and effectively aided in her ministry among the peoples of many races and tongues.

To enlighten the minds and stimulate the consciences of those who gather in study classes, that they may know themselves as instruments to spread thy truth and extend the blessings of thy Kingdom in the empire of Japan.

That in this day of change the American people may be guided to choose wisely those things which make for their truest liberty as sons of God and heirs of the Kingdom.

That we may so lay foundations in Mexico that the Church of the future may find strength and stability thereon. (See page 770.)

That we may not overlook the opportunity for the advancement of thy Kingdom through the great movements that are taking place in China.

## PRAYERS

### FOR THE EXTENSION OF CHRIST'S KINGDOM

ALMIGHTY GOD, Who hast given to thy dear Son the heathen for an inheritance, and the utmost parts of the earth for a possession; Bless, we beseech thee, the missionary work of thy Holy Church throughout all the world. Have pity upon the people who are still calling upon gods that cannot save; and so touch their hearts, and waken their consciences, and rule their wills, that they may turn to thee, the Living God, who wouldest have all men to be saved and to come to the knowledge of the truth. Raise up among them, we pray thee, prophets and teachers of their own blood; men full of wisdom and of the Holy Ghost. Gather in the souls destitute of help. Set free the prisoners of darkness. Have pity upon the unthankful and the unholy, and out of many nations and peoples and kindreds and tongues assemble the congregation of thy saints. Lord, hear our prayer, and let our cry come unto thee, for the sake of thine only Son, our Saviour Jesus Christ. Amen.

### FOR THE NATION

ALMIGHTY GOD, who in the former time didst lead our fathers forth into a wealthy place; give thy grace, we humbly beseech thee, to us, their children, that we may approve ourselves a people worthy of thy favor and glad to do thy will. Defend our liberties; preserve our unity. Save us from violence, discord and confusion, from pride and arrogance and every evil way. Fashion into one happy people the multitudes brought here out of all kindreds and tongues. Give us wisdom in the choice of our rulers and grant that those to whom we entrust the authority of governance may be so guided by thy Spirit that the day may be hastened among us when all men may live as the sons of God in a brotherhood of righteousness and peace. We ask it in Christ's Name. Amen.





*From an old print*

CAPTAIN COOK, THE DISCOVERER OF THE HAWAIIAN ISLANDS, ALLOWED HIMSELF TO BE WORSHIPPED AS THE INCARNATION OF THE EXPECTED GOD LONO

## THE HAWAIIAN ISLANDS AND THE EARLY DISCOVERERS

THE SPANISH PIONEERS—CAPTAIN COOK—THE INFLUENCE OF ISAAC DAVIS AND JOHN YOUNG—VANCOUVER THE CHURCHMAN—THE FIRST CHRISTIAN SERVICE

**T**HERE is little doubt that the Spaniards in 1555 discovered the Hawaiian Islands.

Fifty years before that a Spanish ship had been wrecked on Hawaii, and of this occurrence the natives had a clear tradition. The captain and his sister fell on their knees to thank God, and the place is called Kolou (to bow in worship) until this day. These strangers intermarried with the natives and became the progenitors of chiefs.

But the real discovery of the Hawaiian Islands was by the great English navigator, Captain Cook, in 1777. He was well received. On his second visit in 1779, Captain Cook was hailed as the incarnation of their expected god, Lono. Foolishly, he allowed worship to

be paid and sacrifices to be offered to him. Later, being in need of fuel, he took the fence from a *heiau*, or temple, and even the idols within. Quarrels ensued and a boat was stolen by the natives for the iron nails it contained.

To punish the people for the theft of the boat, Cook landed with a party of ten, intending to capture a chief. In the fight which ensued Captain Cook was killed. The body of Captain Cook was treated like that of a chief. A part of his body was recovered, taken to the ship *Resolution* in Kealakekua Bay and committed to the deep on Sunday, February 21st, 1779. Captain James King, who succeeded Cook in command, records: "In the afternoon, the bones of Captain Cook having been put into a coffin and the service read over them,



they were committed to the deep with the usual military honors." This is the first recorded religious service in the Hawaiian Islands. Five miles from this spot we have a church, a parsonage and the most beautiful graveyard in Hawaii. The British Government has erected a monument on the spot where Cook fell.

It was some years later before others came to the Sandwich Islands, as they were called after the patron of Cook's expedition. In 1790, Captain Metcalf, an American trader, came to the islands. A boat was stolen by the natives, and Captain Metcalf, after gathering a large number of canoes around his ship under pretence of trading, fired into them with cannon and musketry, killing over one hundred people. We have a church, guild hall and parsonage three miles from this spot at Lahaina, Maui. A little later the natives captured the ship and killed all the crew except the mate, Isaac Davis, and the boatswain, John Young.

Both these men were Churchmen. The prayer book and the sea chest of Isaac Davis are in existence; one of his descendants is at St. Andrew's Priory to-day, others have been educated there, and still others are communicants of the cathedral. The late Dr. Sereno Bishop, the first white child born of missionary parents on the islands, knew John Young well. He told the writer that John Young was a Church of England man, of real religious principles, who tried to bring up his children well and exercised a good influence over the king and people. John Young was the grandfather of Queen Emma, who, with her husband, was instrumental in getting the English Church to send a bishop to Hawaii. She, in company with Bishop Wilberforce, of Oxford, collected \$16,000 in England toward the building of the cathedral in Honolulu. In the Archives Building in Honolulu is an old diary of John Young, and in it is written out the prayer of St. Chrysostom, from memory evidently, as the spelling is peculiar.

In 1792, Vancouver visited Hawaii. He was a Churchman who tried to stop the wars prevailing and strove to tell the chiefs about God. He was greatly liked and trusted by the people, and promised to ask the King of England to send teachers of the true religion. I have seen letters from Vancouver strongly commending Young and Davis to visiting ship-masters as reliable men. Vancouver tried to impress the chiefs with the folly of idolatry, and on his return to England urged Pitt to send teachers to Hawaii.

The first Christian service ever held on land in the islands was in 1794, when Captain Brown, of an English ship, read the burial service over an American captain, who had been accidentally killed.

The first resident minister of any kind in the islands was a clergyman of the Church of England named Howell. He was not exercising his ministry, but was a supercargo. Vancouver mentions him in 1794 and R. J. Cleveland in 1803. He frequently talked of God to King Kamehameha and to others.

While the influence of foreigners was often debasing, yet there were some good white men in residence. They constantly ridiculed the *tabu* system, which forbade women to eat many things under penalty of the anger of the gods, and had many cruel features. John Parker, of an old Massachusetts family, living on Hawaii, who always had family prayers with his native family, was present in 1819 when, on the death of Kamehameha I, his widow, Kaahumanu, arose in the presence of the new king and said, "Let us break the *tabu* and live as the white men do." The people at once began to destroy the idols, so that before the first missionaries arrived, the influence of white men, Churchmen especially, had led to the abolition of idolatry.

The Parker family still reside in the islands, and some of them belong to the Church. A great granddaughter of Parker was recently married by our clergyman at Kohala.



*Copyright, Rice & Perkins, Honolulu*

PANORAMA OF

## THE HAWAIIAN ISLANDS THE CROSS ROADS OF THE PACIFIC

**I**N the Hawaiian group are Hawaii, which has an area about equal to that of Connecticut, and the smaller islands of Maui, Oahu, Molokai, Kauai, Niihau, Lanai and Kahaolawi.

Honolulu is on the island of Oahu, and has 50,000 inhabitants. Nearly 5,000 United States troops are quartered on Oahu, which is being strongly fortified. A naval dock capable of taking the largest ship is being constructed at Pearl Harbor. The Hawaiian Islands are the cross-roads of the Pacific, and with the completion of the Panama Canal will be more important than ever.

Last year the export of sugar was 570,000 tons, and of pineapples about 1,000,000 cases. There are also large exports of coffee and bananas.

The growing of sugar was first introduced by missionaries in order to give occupation to the Hawaiians whom they had brought to a partial civilization. With the reciprocity treaty with the United States in 1876, the sugar industry grew to such an extent that it was

necessary to import laborers. These were sought and obtained in China. Later Japanese commenced to come and when, with annexation, the Chinese immigration was stopped, Japanese came in large numbers until, by agreement with the United States, the Japanese were not allowed to leave their country. There has been a very earnest and costly endeavor on the part of the planters to bring Europeans here. In the old times they brought contract laborers from Germany, from Sweden and from the Azores. Since annexation free laborers have been brought from Portugal and Spain and many Russians have come here. These have been obtained at great expense and often those who come go to California in a few weeks. All incomes over \$5,000 are subject to income tax to bring white labor to Hawaii.

The idea prevailing in the United States that the labor in the Hawaiian Islands is cheap labor, is incorrect. The Europeans are paid at least \$22 a month, in addition to free rent, fuel, water and medical attendance. The low-





HONOLULU HARBOR

est wages paid to Orientals is \$18 a month, with house, fuel, water and medical attendance. But nearly all the work done in the islands now by Orientals is by contract and the men frequently make, in addition to what they receive free of cost, \$30 to \$40 a month. The Orientals send large sums of money to their home countries. For European laborers there is provided wherever possible, sufficient land for a garden, and a great many families have a garden, with pigs and chickens. Many save money and go to California, hoping to better themselves.

There is not a poorhouse in the islands, because one is not needed, and one may live in Honolulu for years without meeting a beggar. Cases of want are immediately attended to by generous people. Charitable institutions of all kinds are well supported. Men and women not of this Church pay for numerous scholarships at Iolani School and the Priory School, besides contributing generously to the support of any of our work. One son of a missionary last Christmas gave the bishop \$7,000 to complete the \$10,000 for the endowment of the George B. Cluett Home. The planters give freely

to provide religious services for their employees. The managers are almost universally kindly and considerate.

I have been in many parts of the world, but I have never seen employers so deeply interested in their laborers as they are here.

Of the commercial and strategical importance of Hawaii, little need be said. A naval officer says that "the importance of Hawaii as a strategical position is no more a matter of opinion than is a geometrical axiom." As long ago as 1851 Admiral Dupont wrote, "It is impossible to estimate too highly the value and importance of the Sandwich Islands in a commercial or military point of view." Admiral Mahan has written in similar terms.

As it is a strategical point for the country, so it is for the Church. The impression which Orientals and others gain from the fine group of buildings on the cathedral close can hardly be estimated. They see that these structures stand for a firm belief. We frequently see them gazing at the tower in wonder. They say, "In Japan no this kind." The work which we are doing is constantly going out to the ends of the earth. We have men and women



AN OLD-STYLE HAWAIIAN GRASS HOUSE

who became Christians in Honolulu who are working for the Church in California, in Tonga, in China, Japan, South Africa and other countries. It is this position which makes the work

so important and which warrants the expenditure of money in reaching the people who are here so largely free from the prejudices of the old countries.

Those engaged in education here



ONE OF THE BEAUTIFUL GULCHES ON THE HAWAIIAN COAST INTO WHICH  
THE SEA ROLLS MAJESTICALLY





THE CLIFF OVER WHICH KAMEHAMEHA I. DROVE THE ARMY OF QAHE,  
NOW A PEACEFUL HIGHWAY

know that the English language is a universal solvent for thought. The Oriental mind differs from the Occidental because of environment and habits of thought. Oriental children

born in Hawaii and educated in its schools become enthusiastic Americans. I have heard a Chinese girl argue with her father that George Washington was greater than Confucius.



THE HAWAIIAN LANDSCAPES ARE STRIKINGLY BEAUTIFUL

MAP OF







THE SPOT WHERE THE MISSIONARIES LANDED IN 1820

## THE COMING OF THE MISSIONARIES

THE Hawaiian people are of that remarkable race of Polynesians who are found in New Zealand, Tonga, Samoa and elsewhere. The language of all these is similar and differs chiefly in change of consonants. *Wai* is water in New Zealand and Hawaii, and *wahini* is woman in both places. But the Hawaiian *aloha* becomes in Samoa *alofa*, and the Hawaiian *lani* becomes *rangi* in New Zealand.

The Polynesians were great navigators and used to sail from Hawaii to Samoa, some 2,000 miles. They had names for the principal fixed stars. Their system of government was a well-developed feudalism. The records of the race were well preserved by oral repetition and time was marked by generations. There is a remarkable agreement of these traditions among widely separated peoples of the Pacific. It is quite well established that the Polynesians came from India through the Malay archipelago and that they are of Aryan race with a mixture of Malay, probably. The quarter-Hawaiians frequently have light hair and blue eyes, and strangers could detect no trace of Polynesian blood in them.

The Hawaiians were not cannibals, but their system of idolatry was cruel and bloody. Human sacrifices were most common and the bodies of men and pigs in layers were heaped up to propitiate the gods.

In 1791, Kamehameha I. dedicated a *heiau*, or temple, with many human sacrifices. In 1867 his grandson, Kamehameha V., laid the foundation stone of St. Andrew's Cathedral, Honolulu, on a site which had been provided by his brother, Kamehameha IV., and the cathedral and the church generally owe much to his consort, Queen Emma, another granddaughter of Kamehameha I., and of John Young.

The Hawaiians had customs which led many to think that they were the lost ten tribes. They practised circumcision and had rites of purification which were similar to those of the Jews.

Before 1820 a strong interest had been awakened in New England by several Hawaiian youths who had been brought by traders to America. This led to the sending of missionaries by the American Board of Commissioners for Foreign Missions. The first party consisted of two ministers, five laymen and their wives and three Hawaiian

youths from the Cornwall School, where they had been educated. When the missionaries arrived at Kailua, Hawaii, in April, 1820, they were not allowed to land until John Young, the Churchman, told the king that they came to teach the same God of whom Vancouver had told them. The first news which the missionaries heard was, "The *tabu* is broken, the idols are abolished."

On October 18th, 1907, the Bishop of Honolulu was in St. Paul's Church, Malden, Mass. After the service, one of the wardens said to him: "Bishop, this is the anniversary of the service held in Park Street chapel as a farewell for the missionaries going to Hawaii. My father was Captain Blanchard, of the *Thaddeus*, which took them out." James Humnewell (a well-known Church name in Boston) was first mate. The bishop met a son of this man in Boston in 1904. The son of one of the seven original missionaries was a communicant of the cathedral when the American Church took over the jurisdiction. And here it may be said that there is hardly any family of the old missionary stock which has not representatives on the cathedral register.

King Kamehameha I. died the year before the missionaries landed. Professor Blackman, of Yale, says that he was the "greatest barbarian of modern times." By frequent wars he had united all the Hawaiian Islands under one kingdom. He was greatly aided in his wars by John Young, who later became Governor of Hawaii.

The missionaries, who found the Hawaiians kindly, and anxious to learn, had the chiefs as their first pupils. They had a large work before them, first to learn the language, then to reduce it to a written form. This they proceeded to do with eagerness and ability. Human sacrifices had ceased, the cruelties of idolatry had largely gone, but the people had no ideas of Christian morality nor of the true God. The family was not well defined. Many games were lascivious in the extreme. Of

morals in relation to the sexes as Christians know them, they had little conception, nor had the common people for a long time after. But this is remarkable, that white women have never had cause to be afraid of Hawaiians, and could, and can, travel anywhere in the islands without fear of molestation. The white people while seeing the weaknesses of the Hawaiians, always had a deep *aloha*, or love for them, and those who know them have the same feeling to-day for this generous, kindly, lovable people. It takes time to get their confidence, but when you get it, there is no disappointment. So the missionaries came to a people full of superstitions, but kindly, generous, and seeking advice and counsel.

The chiefs everywhere aided them by gifts of lands and goods. Up to the year 1840, 122 persons had come out to reinforce the mission. This number includes the wives of the missionaries, but does not include the children, nor the Hawaiians educated at Cornwall. The Hawaiian mission was very popular in New England and money was freely given to it. This interest at home was fully justified, for the missionaries did an able, earnest and self-sacrificing work. Before 1840, they had reduced the language to writing, translated the Bible, originated a public school system and had started newspapers. Through their efforts the feudal system had been abolished, a constitution had been given to the people and just laws had been passed.

Soon after this, several of the missionaries resigned to take office under the government. One of these was the father of General Samuel Chapman Armstrong, who became superintendent of public instruction. Many foreigners in the islands accused the missionaries of meddling in political affairs, but it is well the chiefs sought their advice instead of the advice of adventurers. The most able defenders of the missionaries were two Churchmen, Commodore





IN 1791 KAMEHEMEHA I. DEDICATED A *HEIAU*, OR TEMPLE, WITH MANY HUMAN SACRIFICES

Wilkes, U. S. N., and Richard Henry Dana. The daughter of the latter recently sent Bishop Restarick a letter written by her father, defending the

missionaries. It had been printed many years ago, was widely distributed and did great good.

The coming of the Roman Catholics



IN 1867 HIS GRANDSON, KAMEHEMAHA V., LAID THE FOUNDATION STONE OF ST. ANDREW'S CATHEDRAL, HONOLULU

caused a good deal of disturbance and ill-feeling. The first priests, who landed in 1827, were deported. In 1840, a Roman Catholic bishop and three priests arrived in Honolulu, followed two years later by seven priests, nine lay brothers and ten nuns. The Polynesians who chafed under the strict rules of the Puritan regime, which turned a man out of the church if he smoked, flocked in

large numbers to the Roman Communion.

These were the conditions in the forties and fifties. An American named W. L. Lee did great service in organizing the courts of justice, and a number of English and American citizens arrived who were helpful on the side of righteousness. The descendants of many of these are Church people to-day.

## HOW HAWAII WAITED FOR THE CHURCH OF ENGLAND

VANCOUVER'S promise was not forgotten by the Hawaiian king and chiefs, and in 1823 King Kamehameha II. and his wife sailed for England; first to invoke the protection of Britain, for the islands had been solemnly ceded to the king of that country years before, and to ask that teachers of the Church of England should be sent out. This is positively asserted by Kamehameha IV., in his preface to the Hawaiian Prayer Book, which he translated.

While in England, the king and queen died. Their bodies were sent home on the *Blonde*, and the chaplain read the burial service over them in the palace grounds in May, 1825. On the way out the chaplain baptized the father of Kamehameha IV., and in 1862 he was one of the corporation organized to hold Church property. Lord Byron, a Churchman and a cousin of the poet, was captain of the *Blonde* and gave the chiefs excellent advice, which led them to pass laws against vice, for there had been no laws curtailing the actions of depraved foreigners. "There was no God and no law this side of Cape Horn." About this time ships arrived at Lahaina, one of which was the United States armed schooner, *Dolphin*. A lieutenant from the ship waited upon the chiefs and demanded a repeal of the law so that women might be allowed to come on board the ship. This is an example of the contests waged between the foreign element and those who tried

to stand for righteousness, when missionaries were sometimes threatened for interfering.

The first regular English services were held by a chaplain of the Seaman's Friend Society, whose secretary was afterwards Bishop Melville. When this chaplain left in 1840, the American Consul read the Prayer Book services regularly in the Seaman's chapel. The *Polynesian* of July, 1840, has the following: "Episcopal service was read, with a sermon, in the chapel by P. A. Brinsmade, Esq., who will continue the same until the pulpit is regularly supplied."

An application was made at this time to the missionary committee of the Church in New York, for a clergyman. A Church paper in 1841 had this paragraph: "Seldom has a more interesting application been made than that for an Episcopal clergyman to be resident in Honolulu. The foreign residents, about forty families, desire the services of the Church. The pledge of one-half of the needed expense and a chapel and parsonage to be provided are sufficient evidence that the labors of a missionary of our Church would be appreciated in that group of islands."

If the missionary committee had sent a man at that time, many of the troubles and difficulties which followed later would have been avoided, and the Church to-day would be of far greater power than it is. Why was no one sent?





HAWAIIAN DANCING GIRLS OF THE OLDEN TIME



HAWAIIAN GIRLS OF THE NEW DAY GROUPED ABOUT THE GIANT CORAL CROSS ON THE GROUNDS OF ST. ANDREW'S PRIORY. THE CHOIR OF THE CATHEDRAL IN THE BACKGROUND



A TYPICAL HAWAIIAN GIRL

From time to time naval chaplains of the English and American Church held services, sometimes for several months, in the seaman's chapel, by the courtesy of that excellent man, the Rev. S. C. Damon, who was always ready himself to use the Prayer Book at any service.

In July, 1844, the *Polynesian* said: "In conversing with many people, they have unanimously expressed their opinion in favor of the Episcopal Church, and this opinion is mainly from those who are not of that faith themselves, but consider her doctrine and discipline best calculated to unite a community in which so great a diversity of opinion on religious subjects prevails."

In 1844, Robert C. Wyllie, a Scotchman, came to Honolulu and devoted his life in various public offices for the welfare of the people, until his death in 1865. In 1847 he notified all foreign residents that \$5,000 had been subscribed for an Episcopal church. He issued a circular in which he said: "The king has ordered me to ascertain the feeling of the foreign community in regard to the

want of the Episcopal Church and the willingness to subscribe for the support." The *Polynesian* of the same date says, "It is not essential that the clergyman should be an Englishman, nor is it intended that the church should have a foreign national character." The plan failed owing to the discovery of gold in California which led so many white people to leave the islands.

In 1852, a deacon of the English Church held services in Honolulu for six months. In 1855, Kamehameha IV. requested the Congregational minister to marry him to Queen Emma, using the English Prayer Book service. The king and his wife were most anxious to obtain the Church, whose services he had attended while travelling in England.

Many letters are in existence written by Mr. Wyllie to Bishop Kip, of California, and to the authorities in England. Bishop Kip, writing in 1866 says: "Previous to 1860 I had received repeated applications from the Hawaiian Islands to send a clergyman of our Church." Later Bishop Kip met Bishop Horatio Potter, of New York, in London, and in talking over the matter with the Bishop of London and others, it was agreed that a joint mission should be undertaken. But this was prevented by the Civil War. In 1865-67, however, two men were sent by the American Church. One of them was George P. Whipple, brother of Bishop Whipple, who remained in the islands until 1872.

Another who was greatly interested in bringing the Church to Hawaii was Lady Franklin, wife of Sir John Franklin, the Arctic explorer, who was here in 1860 trying to get news from the North relating to her husband. When it was finally arranged that an English bishop was to come out, who was to be tutor to the Prince of Hawaii, she sent from England a beautiful stone font, which is in the cathedral to-day. Upon its base is carved, "For the baptism of the Prince of Hawaii." But the boy died the day before the bishop landed.



# AT LAST THE ENGLISH CHURCH SENDS A BISHOP



THE RIGHT REV. THOMAS N. STALEY,  
BISHOP OF HONOLULU, 1861-1870

**B**ISHOP WILBERFORCE, of Oxford, Dr. Pusey, and the poet Keble were greatly interested in sending the Church to Hawaii. The Rev. Thomas N. Staley was consecrated in 1861, and sailed for the islands accompanied by earnest, hard-working and able priests who left a strong impression upon men who are living to-day.

Bishop Staley reached Honolulu in October, 1862. The general feeling among the Congregational missionaries was that the coming of the Church of England was an intrusion, and the language of the bishop often irritated them. There was a great suspicion that the English Church was brought here for political purposes, and there was bitterness and misunderstanding on both sides.

The cathedral register is an interesting and unique one. The first entry is the baptism of Queen Emma, October

21st, 1862. The first confirmations, in November of the same year, were the king and queen, Mr. Wyllie, the Minister of Foreign Affairs, Chief Justice Robertson and the Attorney General, C. C. Harris. In December of the same year, the register records that David Kalakaua, afterwards king, was confirmed. A large number of the chiefs attached themselves to the Church and remained faithful to it until the families died out. Among the Church people found here by Bishop Staley were Theodore H. Davies, to whose memory is erected the fine Davies memorial hall and parish house. Also John Brown, his wife and daughter Alice. In memory of the latter, the wife of Canon Mackintosh, the community has recently erected the beautiful cathedral tower.

It was a most unfortunate thing for the Church that the king died the year after the Church came to the islands.



THE RIGHT REV. ALFRED WILLIS, D.D.,  
BISHOP OF HONOLULU, 1872-1902,  
NOW BISHOP OF TONGA

Bishop Staley was hampered by that as well as by the fact that he was far from home and it was difficult to get men and money. As soon as possible he opened a school at Lahaina and another in Honolulu. In 1864, three English sisters from the Devonport House, left England, and on arrival were sent to Lahaina. This school was afterwards removed to Honolulu and became St. Andrew's Priory, which was opened on Ascension Day, 1867, when the familiar coral cross was erected.

In May, 1867, St. Alban's College, afterwards Iolani School, was founded, and in the same year the cornerstone of the present cathedral was laid, although the stone remained on the ground for many

years before anything further was done. A school and church were also erected at Wailuku, Maui, and in Kona, Hawaii.

The influence of the Church was soon felt in the matter of the observances of festivals and fasts. In 1868 the chief newspaper tells us that, "Good Friday was observed by the closing of Government offices," adding, "this is strange to a large number of our people." It further says, "Easter Sunday, even in

some Protestant churches, is made the occasion of special services."

Bishop Staley's task was not an easy one, and in 1870 he resigned, being unable to get financial aid to carry on the work. Moreover, he could not live upon the stipend he received. It was then that the Archbishop of Canterbury urged Bishop Whipple, of Minnesota, to

accept the diocese. If he had done so, the history of the period which follows would have been very different.

It was thought that no other bishop would be consecrated for Hawaii, but in 1872 the Rev. Alfred Willis, D.D., was appointed. Bishop Willis at once devoted a large part of his time and his means in building up Iolani School.

In 1880 an attempt was made to quarry stone on the islands for the walls of the cathedral. The foundations of the nave were put in place in 1882. The cut stone brought from England had lain in boxes on the cathedral grounds for years. On Christmas Day, 1886, the chancel of the cathedral was used for service, and in June, 1888, two bays of the nave were completed. Bishop Willis was hampered by lack of means and men and by dissensions in the Church. The



SISTERS BEATRICE AND ALBERTINA, PIONEERS IN THE WORK OF GIVING HAWAIIAN GIRLS A CHRISTIAN EDUCATION

*Bishop Restarick says: "When these sisters first came, they knelt down and scrubbed floors, to show the chiefesses that work is honorable"*





TOWER OF ST. ANDREW'S CATHEDRAL,  
ERECTED IN MEMORY OF MRS.  
MACKINTOSH

Church was English and the feeling between the English and the Americans was not always kindly. But the real cause for the trouble was the endeavor to adapt the English Church to conditions in a strange land.

When the monarchy was overthrown in 1893, Bishop Willis was a staunch Loyalist, and this led him into trouble. At this time Queen Liliuokalani was confirmed, being led to this by the bishop's kindly ministrations to her.

When annexation went into effect in 1900, it was seen that the American Church must take over the work, and so, in the General Convention in 1901, in San Francisco, it was agreed that Bishop Willis should resign, the resignation to take effect April 1st, 1902. Later, the Bishop of California was designated by the Presiding Bishop to proceed to Honolulu to carry the transfer into effect.

Bishop Willis started the Chinese work of the Church in the Hawaiian Islands in 1887. It has become most

important and far-reaching, as we shall see later.

Preparations for handing over the Church were made by Bishop Willis, who had the charter of the corporation which held the property changed to conform to American usages. The name was also changed from the "Anglican Church" to "Protestant Episcopal Church." The first charter used the name, the "Reformed Catholic Church," so that in many old maps, property marked "R. C. Church" belongs to us. From being the "Reformed Catholic Church," it became the "Anglican Church," and now is the "Protestant Episcopal Church." This shows, after all, that there is not as much in a name as we think, whether it was the "Reformed Catholic," the "Anglican Church," or the "Protestant Episcopal Church," it was still the same, a part of the Holy Catholic Church, founded by our blessed Lord.



QUEEN LILIUOKALANI, CONFIRMED BY  
BISHOP WILLIS



ST. ANDREW'S CATHEDRAL, HONOLULU, THE MOST BEAUTIFUL CHURCH IN THE ISLANDS

## HOW THE HAWAIIAN ISLANDS BECAME A MISSIONARY DISTRICT OF THE AMERICAN CHURCH

THE Hawaiian Islands are a regularly constituted territory of the United States. The Missionary District of Honolulu includes the Hawaiian Islands and the American islands in the Samoan group. The islands have an area of 6,449 square miles, which is not far from the area of Wales. The population of 200,000 is rapidly increasing. There are 80,000 Japanese, 22,000 Chinese, 29,000 Hawaiians and part Hawaiians, 5,000 Porto Ricans, 4,500 Koreans, 22,000 Portuguese, 2,000 Spanish and 14,800 Caucasians other than the above. It will be seen that the work must be varied in character.

On April 1st, 1902, the Bishop of California, acting for the Presiding Bishop, took over the Church in Hawaii. On April 18th, the House of Bishops, at a special session at Cincinnati, elected the Rev. Henry B. Restarick, who for

twenty years had been rector of St. Paul's parish, San Diego, Cal. Bishop Willis left Honolulu for Tonga in May. Bishop Restarick with his family and four women workers arrived at Honolulu on August 8th. Prevailing conditions and uncertainties had left the Church in bad shape. In the cathedral there were a dozen leaks through which the rain poured. It was lighted by oil lamps, and a half dozen kinds of rickety benches provided seats. The buildings in the close, the pro-cathedral used as a Sunday-school, and the houses of St. Andrew's Priory were the wrecks of time. The bishop held the first service on August 10th, and Queen Liliuokalani attended.

A policy was at once adopted by the bishop that no money from the mainland was to go to the cathedral or to any other than real missionary work.

Efforts were made to get the people



to pray, to work and to give. Within a year St. Elizabeth's had been started, the cathedral had been repaired, seated and electric lighted and a debt of \$1,700 paid off. The next Easter the offering was \$10,000 toward the extension of the cathedral. The money for this extension, \$24,000, was wholly given by voluntary offerings, on three Easter days.

The cathedral close has been enlarged by additional lands until now it includes over six acres. Old buildings have been torn down and new ones erected. The Davies family gave the land and buildings of the memorial hall and parish house at a cost of \$75,000. The citizens of all kinds built the tower at a cost of \$34,000; the bishop's house, built on the old Priory site, cost \$15,000; Iolani School \$20,000; the Priory \$60,000; the land next to it for clergy houses \$6,000; the Morgan property purchases for the George B. Cluett Home for Working Girls \$16,000. On the cathedral close, the English, Hawaiian, Chinese and Japanese worship.

The Church now owns all the land on three sides of Emma Square, a small park, except sixty feet which it has on lease.

The cathedral is the centre of the work in the islands, though there are in Honolulu alone six congregations in other parts of the city. An average of 500 communions a month are made at the cathedral. The offerings and gifts of the cathedral congregation to missions last year, not including gifts for buildings, were \$4,500.

In Honolulu, besides what has been mentioned, a debt of \$11,000 on St. Clement's has been paid, and the church enlarged. St. Elizabeth's church, settlement house, parsonage, lodging-house and dwellings for sixteen families have been built. A mission hall has been erected at Kaimuki and a church at Kapahulu and a fine settlement house at St. Mary's. The growth on the other islands has been of like nature, both in buildings and communicants.

Shortly after the bishop's arrival, he organized a Brotherhood of St. Andrew



THE EPISCOPAL RESIDENCE IN HONOLULU RECENTLY ERECTED BY THE GIFTS OF THE HONOLULU PEOPLE



WHILE THE CENTRE IS BEING STRENGTHENED AT THE CATHEDRAL THE  
OUTPOSTS ARE NOT NEGLECTED

EPIPHANY MISSION AND GUILD HALL IN AN OUTLYING SECTION OF HONOLULU

and the Woman's Auxiliary. The Brotherhood has done well and the Auxiliary, considering the size of the jurisdiction and the difficulties of travel, has done wonderfully well. Last year, a committee appointed by the Woman's Auxiliary raised over \$8,000 for the building and furnishing of St. Mary's, Moiliili, and in addition

to that contributed work and gifts amounting to \$1,200.

St. Mary's, Moiliili, has always had the interest of the Woman's Auxiliary. It was commenced by Mrs. Folsom in 1903 and has gone along growing gradually until the women said that it must have a home. The two faithful workers, trained at St. Faith's, New York,



THE GEORGE B. CLUETT HOUSE, WHERE SELF-SUPPORTING YOUNG WOMEN  
FIND A CONGENIAL HOME



Miss Van Deerlin and Miss Sara Chung, a Hawaiian-born Chinese, have done faithful and excellent work. They are rewarded by having a beautiful house. Down-stairs there are three schoolrooms, one of which is used for a chapel and a dispensary in which there are fifty patients a day, a nurse for which is supplied to us by subscriptions of citizens. Recognizing the work we are doing, large firms of the city gave liberally

we ought to have a priest to take charge of the work. The estate of one Congregational family gives \$25 a month for the upkeep of St. Mary's. This shows the estimation by the public of what we are doing.

We must not forget the Seaman's Institute which Bishop Nichols started while in Honolulu, and to which the superintendent, Mr. F. W. Everton, a trained man, came about a month be-



THE HONOLULU CONVOCATION IN SESSION

to this building. Above the school-rooms are the living rooms of the workers. There is plenty of land for extension on the lines of St. Elizabeth's, and we have a house in which a primary school is held and in which the catechist and caretaker live. We need a chapel for daily and Sunday services. This offers a fine opportunity for a memorial. At St. Mary's there are 120 children in the day-school, and 130 in the Sunday-school. There have been many baptisms and confirmations and

fore Bishop Restarick landed. It has moved three times into larger accommodations until it now occupies a fine brick building formerly used as a sailors' home. Through the influence of our laymen, this was leased for the Seaman's Institute for 999 years at \$1 a year. It has sleeping accommodations for forty men, a chapel and social hall, and is situated within a few hundred feet of the largest dock. Of the \$3,800 which it cost to run the institute last year \$3,500 was subscribed locally.



THE BUILDING OCCUPIED BY IOLANI SCHOOL, THE BOYHOOD HOME OF GENERAL SAMUEL CHAPMAN ARMSTRONG, THE FAMOUS HEAD OF HAMPTON INSTITUTE, VA.

## THE CHURCH'S EDUCATIONAL WORK IN HONOLULU

### I. IOLANI SCHOOL

**S**T. ALBAN'S College, founded in 1867, became Iolani School under Bishop Willis. At that time there were few English schools in the islands, and Iolani was designed for the better class of Hawaiians. It succeeded so well that a very large number of Hawaiians holding public offices to-day in the territory are old Iolani boys.

Soon there came a mixture of Chinese, among whom was Sun Yat Sen, the sometime provisional president of the Chinese republic, who was there for five years. Our lay-reader, Solomon Meheula, taught him his English letters. More than this, Tony Ahlo, the former chief justice of the republic, was also a pupil of Iolani and later a graduate of Cambridge, England.

When Bishop Willis left, the remnant of Iolani School, which consisted of a few Chinese and Hawaiian boys, was given desk room by Bishop Nichols in the cathedral Sunday-school room and the boarding department was abandoned.

Very shortly applications were made for boarders and an old cottage and the

sexton's house, on the cathedral grounds, were used to accommodate a number of boys in a very crude way. Next to the cathedral grounds was a schoolhouse which had been abandoned, but which was in good order. A part of this building was of coral stone, and was called the "Stone House," after the home of Admiral Thomas, who had restored the flag to the kingdom in 1843. It had been the home of the Rev. Richard Armstrong from the time that his son, Samuel Chapman Armstrong, the founder of Hampton Institute, was one year old. It was here that he was brought up. The trees still on the place were planted by his mother, and it was in this yard that he took off his shoes, grown man as he was and famous withal, and ran about barefooted on his last visit to the islands. The bishop purchased the property for \$20,000 and later erected a teachers' residence. It will accommodate forty-five boarders. Last year 165 pupils were in attendance, and more than 100 were refused admission. What we need is a concrete building, three stories in height, costing \$50,000, and

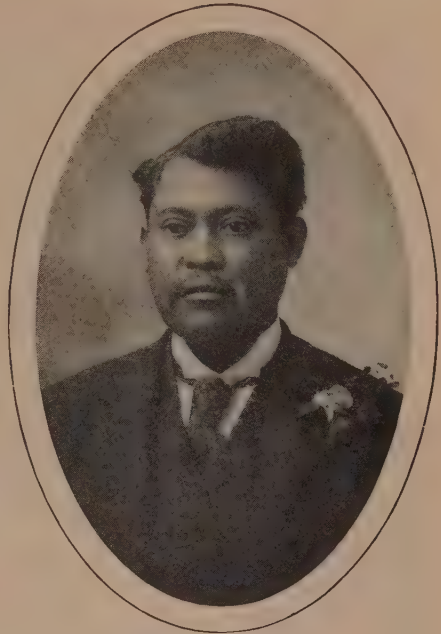


a \$50,000 endowment to carry it on. That it is worth the money will be seen by the following.

Since Bishop Restarick came, forty Chinese boys have gone from Iolani to study at St. John's, Shanghai, or at Boone University, Wuchang. The universal testimony is that these boys are centres of good influence. Mrs. F. L. H. Pott, while in Honolulu a few years ago, said, "The Honolulu boys have changed the spirit of St. John's University. They have taught the value of athletics, have infused the students with a progressive, western spirit, and have instilled into them a sturdy patriotism." The testimony from Boone University is of like nature.

Many of the offices of societies at St. John's have been held by Honolulu boys, and the right-hand man of one, an important assistant at St. Luke's Hospital, Shanghai, is a Chinese from Honolulu. Four of the Honolulu boys are now studying medicine at St. Luke's.

We shall speak more of this later, but we say here that Iolani, if it has the proper equipment, can do a tremendous work for the Kingdom of God in Honolulu. We believe that no money could be more wisely spent than in providing proper buildings and facilities for the



SOLOMAN MEHEULA, THE HAWAIIAN LAY-READER, WHO TAUGHT DR. SUN YAT SEN WHEN THE PROVISIONAL PRESIDENT OF THE CHINESE REPUBLIC WAS A PUPIL IN IOLANI

large work among Orientals which we might do at this central point, sending them back to their own country to be lights in their generations.

The last year at Iolani was most suc-



A. GROUP OF IOLANI SCHOOLBOYS

cessful. In a small way a manual training department was begun. We are working with very little money, but we are giving the light of the Gospel to hundreds. It must be remembered that when the cathedral schools assemble with their hundreds of children for morning service at 8:45, that service itself is an inspiration and one which gives light to

the soul. Our great services, at Easter and Christmas, when a thousand children of our Sunday-schools, of every nation, East and West, sing the praises of Christ as King, are such that they overwhelm every observer. A Presbyterian missionary from Japan who was there last Easter said it was the most inspiring sight he ever saw.

## II. ST. ANDREW'S PRIORY, THE FAMOUS SCHOOL FOR GIRLS



A CANDIDATE FOR  
THE PRIORY

THIS school for girls was founded by the Devenport sisters in 1867. The deed for the land held by them was obtained by Bishop Restarick in 1907, and additional land purchased and given. Two of the sisters who founded the school survive and live on the Priory grounds, though they have had nothing to do with the school except as advisers since they handed it over to

the bishop in 1902. Miss Sellon, the mother superior, gave largely from her private means to the school, and Queen Emma, who was interested, was a constant visitor and left \$600 a year for scholarships.

The school has a notable history, as having educated a very large number of the best Hawaiian women now living on the islands. The spirit of the school is very strong and to "disgrace the Priory" is held to be a terrible thing.

The sisterhood in England met great reverses in 1892, and the two surviving sisters, Beatrice and Albertina, were ordered home. They wrote imploring to be allowed to remain without any further aid. There were so many orphans in their care they could not leave them. Before Bishop Restarick came the sisters



PRIORY GIRLS ON THEIR WAY TO CHURCH





EACH ASCENSION DAY A SERVICE IS HELD IN THE PRIORY QUADRANGLE  
TO COMMEMORATE THE FOUNDING OF THE SCHOOL

wrote asking him to take over the school. He took out some teachers with him and assumed charge on his arrival, providing for the support of the sisters.

The buildings were in a dilapidated condition, and \$1,200 of the money he brought with him went to whitewash, repair and sewer the premises.

The work went on steadily, and Miss Marsh, who soon became principal, brought the school into excellent condition.

It was seen at once that new buildings must be obtained, and when the bishop had found a house for Iolani School, he went to work. The result is a fine building which would be a credit to any diocese. It is built of reinforced concrete and cost \$55,000. Mrs. Restarick raised over \$6,500 to furnish the building. A hundred people live in the Priory, including teachers, and there are fifty day pupils. "A Priory girl" is known all over the islands by her manners, her dress and her speech. The bishop takes a deep and special interest in this work, in view of conditions prevailing here. Any girl trained in the Priory can make her own clothes and can cook. They marry well, or they

find employment, and the George B. Cluett Home is designed especially to provide a home for those who are self-supporting.

Congregationalists gave \$17,000 toward the new building; one gave unasked \$5,000 toward endowment, and an estate gives \$300 a year; nearly every prominent missionary family has one or more girls at the Priory for whom they pay.

**D**URING the past twenty years the number of church buildings in the Diocese of Marquette has increased from twelve to thirty-six. Of the twelve churches standing in 1891, all but one have been rebuilt, replaced, enlarged or otherwise considerably improved. The nine rectories have increased to seventeen. When the diocese was organized, it had no Episcopal or other funds, so that it was necessary to put into permanent property over \$260,000, besides providing for current expenses. The part of Michigan included in the diocese is being vigorously exploited for colonization. The clergy are embarrassed by not knowing exactly where to begin, the opportunities are so many.



THE HAWAIIAN SUNDAY-SCHOOL AT LAHAINA

## WHAT THE CHURCH IS DOING FOR THE HAWAIIAN PEOPLE

**D**ISTINCTLY Hawaiian work is passing away. The Hawaiian young people to-day speak English better than they speak Hawaiian. Still the Church has an interesting and important work among the Hawaiians. The centre of this is at the cathedral where the service is held in Hawaiian at 9:15 every Sunday. This work is in charge of the Rev. Leopold Kroll. The musical part of the service is rendered by a choir from St. Andrew's Priory and young men from the congregation. The music of the Holy Communion is sung to Merbecke arranged for Hawaiian words by Queen Liliuokalani. It is extremely beautiful and the organist, a man trained at Wells Cathedral, says that it thrills him every time that he hears it. The girls of the Priory sing Hawaiian songs exceedingly well, and a concert pianist who recently heard them, said he never heard such perfect ensemble singing in his life.

It takes some time to get the confidence and affection of the Hawaiian people, but when it is given it is lasting.

The present state of the Hawaiian work is most satisfactory. Mrs. Clark, the parish visitor, a Hawaiian woman, does splendid work among her people and, as she is a trained nurse, she is especially valuable in cases of sickness.

Two years ago services were commenced in a suburb called Kapahulu. The son of a Congregational missionary gave us some land, and the Rev. Mr. Kroll, the teachers at Iolani and Hawaiian men erected the building so that the labor cost nothing. There is at this place another centre of Hawaiian work, a large Sunday-school, dispensary work and a day-school. We have the field in this portion of the city, and the relations with other Christians are such here that when we undertake work others do not interfere.

When we speak of Hawaiian work we must remember that St. Andrew's Priory was founded for Hawaiian girls, and nearly all of the girls at the Priory are part Hawaiian. Iolani has become more Oriental than Hawaiian although we have a number of Hawaiian boys there.



Lahaina, on the island of Maui, is essentially a Hawaiian work. There are few white people in the place, and they, as a rule, take very little interest in the Church. We have at Lahaina a growing work among the Hawaiian people of the English-speaking class, with a day-school, Sunday-school and regular services.

At Wailuku, Maui, a large number of

understand the classical Hawaiian of the Prayer Book, nor do they understand the Hawaiian of the sermon, so that more and more the work among the Hawaiians will be in English. Still we desire to keep up Hawaiian services at the cathedral, and a resident Churchman gave not long ago, \$10,000 in 6 per cent. bonds, toward the endowment of the Hawaiian pastorate. A large number of



ST. AUGUSTINE'S CHURCH, KOHALA, ON THE ISLAND OF HAWAII

the communicants are part Hawaiian. In fact when we were there last year we noticed that the choir of men and women were all Hawaiian and we were glad to see how many of the women were old Priory girls, whom we find everywhere helping in the upbuilding of the Church.

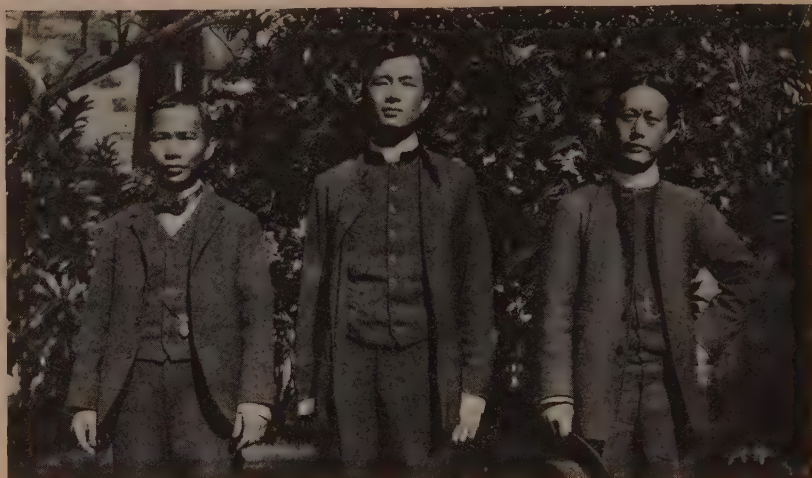
In Hilo, on the island of Hawaii, the warden, the treasurer and the lay-reader are Hawaiians, as well as a number of the congregation. In Kohala, Hawaii, and at Kona, we find numbers of Hawaiian communicants.

The young people really do not un-

derstand the classical Hawaiian of the Prayer Book, nor do they understand the Hawaiian of the sermon, so that more and more the work among the Hawaiians will be in English. Still we desire to keep up Hawaiian services at the cathedral, and a resident Churchman gave not long ago, \$10,000 in 6 per cent. bonds, toward the endowment of the Hawaiian pastorate. A large number of

¶  
ONE person of every eighty-six in India is a Christian. Twenty years ago the proportion was one to 143.

¶  
IN the kingdom of Uganda, according to the latest census returns, the number of Christians, 329,000, is now larger than the number of pagans, 326,000.



THREE LEADERS OF HONOLULU CHINESE

*Rev. Shim Yin Chin*

*Rev. Kong Yin Tet*

*Rev. Woo Yee Bew*

## THE CHURCH'S WORK ON BEHALF OF HAWAIIAN CHINESE

WORK among the Chinese was commenced by Bishop Willis in 1887, though there were Christian Chinese at Iolani School before this time. The Rev. H. H. Gowen was the first clergyman in charge, and the Chinese church was built on land given by Queen Emma.

Sometimes people ask whether the Chinese in Honolulu are not different from those on the mainland. Probably the difference is that most of our Chinese came from the rural districts, while many of the Chinese in the States came from the slums of Canton. It is the deliberate opinion of white people in this territory, from the governor and chief justice to the banker and the merchant, that the Chinese are remarkable for their industry, perseverance, intelligence, honesty and devotion to their parents and families.

We are sometimes asked, "Do the Chinese make real Christians?" It is generally recognized by those who know that the Chinese Christians in their attendance at worship, in their giving and in their devotion, put the ordinary white people to shame.

In ten years we have sent 150 Christian people to China. Many of these have gone to Shanghai. Archdeacon Thomson, who certainly is an authority, said, as he came through Honolulu, that the very best Christians they had in Shanghai were Honolulu Chinese. The advantage is that in Honolulu we approach the Chinese free from prejudice. They carry back to China with them, not only the light of the Gospel, but the inspiration of western civilization, and they have had a large part in the revolution which has taken place. For not only Sun Yat Sen, but hundreds of other Honolulu Chinese, among them



Iolani boys, were at the fore. Many of our Honolulu Chinese have official positions in China.

Take St. Peter's congregation as a type. It is a remarkable congregation, with 175 communicants and an active and vigorous parish life. You will find on any Sunday morning a congregation crowding the church. There are as many men as there are

missions, was \$126. This money was earned by the children. No one can look into the faces of the young men and the young women and fail to see the intelligence, earnestness and Christian spirit of the people.

The priest in charge, the Rev. Kong Yin Tet, is a power in the community. Two of his sisters have graduated from the University of California, and his



SOME OF THE MEMBERS OF ST. PETER'S CHINESE CONGREGATION, HONOLULU

women, and they sit on opposite sides. You will find the girls and young women in American costumes, while the older women still retain the Chinese dress. I have never yet seen an American who has gone into this church and participated in the worship, who has not come out with tears in his eyes and has said that he would not have believed it. The people of St. Peter's are working people and their salaries are small, as a rule. There is one man who gets \$100 a month. They contribute toward the salary of their priest, they pay all their expenses, and assessments, give largely to diocesan missions, and their Sunday-school offering last Easter, to general

brother, who is a graduate of Columbia University in mining engineering, has a fine position in charge of the mines in a province in China.

St. Peter's congregation must have a new church. By their own exertions up to the present time, they have \$7,500 in sight. Everyone has given. A seller of peanuts on the street has given \$50, and a woman with \$3 a week wages has given \$50, which she pays at the rate of \$1 a month. The church and school of concrete will cost \$24,000. It is of no use to build of wood in a tropical country.

Besides St. Peter's, there is St. Elizabeth's. Where nine years ago there



ST. ELIZABETH'S CHURCH AND PARISH HOUSE, WHERE A VALUABLE SETTLEMENT WORK IS BEING CARRIED ON AMONG CHINESE IN HONOLULU

was nothing, there is, by the beneficence of the Proctor family of Cincinnati, a church, settlement house, parsonage, lodging-house and houses for sixteen families, with more in process of erection. The work commenced by us of bringing people out of the tenement-houses by building them cottages has happily been taken up by others. St. Elizabeth's is a splendid work. Where there was not one baptized person, there are now 300. There is a day-school and a night-school and active work upon all lines in the uplifting of the people. God has abundantly blessed the generosity of those who gave to this work and the labors of the faithful priest, the Rev. W. E. Potwine.

There is Chinese work also, in connection with St. Mary's, Moiliili, and there are Chinese communicants at the cathedral. But leaving Honolulu, we come to a most interesting Chinese work among the agricultural people of Maui. Here, the Rev. Shim Yin Chin is decidedly the man of the district and the hour. It was sometime ago that he got all the men to bring their opium

pipes and burn them at a public bonfire. He has a "World's News Club," where he reads the news of the world on Sunday afternoon, to the men as they gather. He also carries on a school of forty-four boys.

Lately, the bishop has been able to protect the Chinese on the islands which they had leased but which were to be sold by the government. Lands which they had occupied for fifteen or sixteen years were to be taken from them. The bishop made a strong plea with the governor and the land commissioner, and they saw that it was only justice to extend the leases until such time as the Hawaiian-born children could purchase the lands. At the present writing, they have sent the bishop an invitation to a great feast which they desire to give him on the side of that wonderful mountain, Haleakala, 4,500 feet above the sea.

On Hawaii, we have a Chinese congregation at Kohala, where the faithful priest, the Rev. Woo Yee Bew, ministers not only in Chinese, but also in English and Hawaiian to the people of the district.



In ten years we have supplied a Chinese deacon for Bishop Nichols, a Chinese priest for the Bishop of Tonga, and three of our young men are students for the ministry. Three have become physicians. Several have gone to universities in the United States. Altogether we believe that there is no more remark-

American life, are found in the Chinese women who are growing up in the islands. One of them graduated at St. Faith's; one of them at the deaconess school, Philadelphia; two of our St. Peter's congregation graduated at the University of California, and one is at Columbia. Many are studying at vari-



MEMBERS OF SEVERAL BRANCHES OF THE KONG FAMILY, ONE OF THE LEADING CHRISTIAN CHINESE FAMILIES OF THE ISLANDS

able community of Chinese anywhere than that in the Hawaiian Islands, and the reason is, we believe, because they have been treated fairly and justly. They have been understood, and people have sympathized with their needs, and they have lived on terms of sympathy and good will with the white people and Hawaiians.

Perhaps the most remarkable results of the work of the Church in Honolulu, and of the influences generally of

ous institutions in the United States. Most of these have gone back or expect to go back to China. They carry with them Christ in their hearts, and the whole progressive spirit of Western civilization in their lives. We all recognize the danger of sudden release from hampering custom to Chinese girls, and yet in all our experience here I have had almost no trouble in this regard.



BISHOP RESTARICK AND SOME OF HIS JAPANESE FRIENDS AT THE CATHEDRAL, HONOLULU



# THE CHURCH AND THE CITIZENS OF THE SUNRISE KINGDOM

THERE are about 80,000 Japanese in the Hawaiian Islands—a larger number than in any other country outside of Japan. The bishops in Japan, seeing the importance of the work in Christianizing Japanese here, have signified their willingness at any time to release any worker to come here.

From the time of Bishop Restarick's coming, he realized the importance of the work and several times supposed that he had workers engaged, but accidents, of an unforeseen kind in every case, prevented their coming. In 1906, P. T. Fukao, who had been trained under the C. M. S. in Japan and later attended a Presbyterian college, came desiring to work under the bishop. He had been seven years in the Hawaiian Islands under the Hawaiian Board, and his credentials being excellent he was employed as a catechist. As soon as possible, a night-school and Sunday services were commenced. His work has been chiefly among servants, clerks in stores, and those who desire to study at Iolani. At this school last year there were eighty-three Japanese students.

Mr. Fukao at once became a candidate for deacon's orders and was later ordained. Since he began work at Holy Trinity mission, 118 persons have been baptized, of whom eleven were women. Of these seventy-six have been confirmed. In addition to the work at Holy Trinity, Japanese work has been commenced elsewhere as fast as men and means permitted. We commenced training young men at Iolani as catechists and we have developed some fine material.

Japanese work is carried on also at Hilo. A fine opening has recently been secured in Paauilo, and then we have scattered in the missions of the islands many excellent Japanese communicants. All we need is men and money to extend this work largely. The Church stands well with the Japanese, and there

is no difficulty in any place in getting many young men who are eager to hear the Word or to gather in schools or at services.

At Holy Trinity, Honolulu, there is a day-school, preparatory for Iolani and attended by about forty boys and youths. There is also a night-school of about thirty young men. This is a constant feeder of the Church. In addition to this, the Christian Japanese have societies which meet for prayer or for literary entertainment. A Bible-woman assists in the work by visiting women in their homes, and although the attendance of men at services largely predominates, yet the women are increasing.

We need a church and settlement house for the Japanese work. At present we rent a house, the upstairs of which is used as a residence for women workers. We have over \$1,000 on hand toward the purchase of land, but we need, and need badly, proper quarters for the Japanese work; \$10,000 at least is required. We have three catechists who are being trained here for the work and we find that young men, conversant with conditions on the islands, are far better than the importations from Japan.

The importance of the Japanese work is like that of the Chinese. The Japanese here lose much of their prejudice and superstition and are more easily approached. They are anxious to learn what Christianity has for them. At the same time the Japanese released from home ties have many temptations which they have not in their native villages.

The workers whom we have among the Japanese are faithful, earnest and untiring. They all believe that what would most advance the Japanese work at present is to have a substantial set of buildings in Honolulu. At present the congregation of Holy Trinity worships in St. Peter's Chinese church at such times as the Chinese are not using it.

## FROM THE LAND OF THE MORNING CALM



MR. Y. S. KIM, OUR KOREAN CATECHIST,  
AND HIS DAUGHTER

OUR Korean work in Honolulu is at present carried on at St. Elizabeth's. We have a regular attendance of fifty men at services and a school of thirty children. On August 18th,

eighteen Korean men and two women were baptized and fourteen men and two women were confirmed. The organist on this occasion was a Korean girl, a daughter of the catechist, Y. S. Kim. Mr. Kim is a man eminently respected and held in high esteem by his countrymen. He is a man who has a good education and was trained in Korea for missionary work.

We must have at once \$2,500, to provide a building for this work. We have the land and we can erect a building with a schoolroom and chapel on the ground floor and living rooms above for the catechist. We have another Korean catechist, trained at Iolani, who is invaluable because he speaks English well. He wants to go to the divinity-school under the Bishop of California to study for the ministry. He was baptized here; we have had him in school for six years and we know what he is.

We have Korean work also in Lahaina, Hilo and Wailuku, but no resident workers.

We have, as far as we know, the only Korean work under the American Church. We have baptized over one hundred in the past few years.



KOREAN WOMEN AND CHILDREN WAITING FOR THE EASTER SERVICE ON  
THE GROUNDS OF ST. ANDREW'S CATHEDRAL, HONOLULU





"THE COCOAS WITH THEIR CRESTED SPEARS STAND SILENT GUARD"

## FOLLOWING 'THE BISHOP AROUND THE ISLANDS

LEAVING Honolulu on an inter-island steamer is an interesting experience to a stranger. You will be sure to see a great many Hawaiians who are decorated with *leis*, or wreaths of flowers. As the steamer sails we pass along the shores of Oahu with its wooded beach, where,

"The cocoas with their crested spears,  
Stand silent guard at Waikiki."

Then we pass Diamond Head, which is being made an American Gibraltar, and at the foot of which, as late as 1818, a princess ran into the sea and ate a banana, thus breaking the *tabu*. This act necessitated a human sacrifice that her life might be spared. Washington Irving, in *Astoria*, tells of Waikiki and the strange pomp of the great Kamehameha. But we go onward into the channel, and then if one is not a good sailor it is well that he should go to his berth, for all the channels are treacherous and choppy. But the bishop, by constant practice, has become somewhat immune to the terrors of the sea. In three hours you are under the lee of Molokai. The leper settlement is on the other side of the island. Many

will be surprised to learn that the settlement contains a happy community where the people are well provided for both as to necessities and comforts and even amusements, and where as a rule there is no suffering. There is no other country in the world of 200,000 which expends such an amount as \$250,000 a year to maintain a community such as the leper settlement of nearly 1,000 people, free of expense to them. We receive frequent letters from Brother Dutton, who has labored at Molokai for years and who, by the way, is a very strong friend of Bishop Gray, of Florida.

We are three hours under the lee of Molokai, when, with the island of Lanai to our right, we cross a short channel with the cane fields of Maui before us, and are soon at Lahaina, formerly the place of royal residence. Our parsonage stands on the beach, on the very site where the highest of the old chiefs lived. Next to it is the former dwelling place of the king.

Lahaina was formerly the resort of whaling ships. Sometimes as many as 150 would winter there, greatly to the demoralization of the people. At Lahaina we have a church, guild hall and

parsonage, and a most interesting work under the charge of the Rev. J. K. Bodel. From the day-school, in the last few years, fourteen girls have come to St. Andrew's Priory.

An automobile ride from Lahaina to Wailuku carries one along the cliffs for some miles and then across a low part of the island to Wailuku, which is quite an American-looking town. Here the Rev. W. S. Short is at work. There is

island. He should have an automobile to do his work properly.

On the slopes of Haleakala (the House of the Sun), the largest extinct volcano in the world, with a crater twenty-seven miles in diameter and 10,000 feet elevation, we have, about 4,500 feet above the sea, an interesting mission to the Chinese at a place called Kula.

If we approach Hawaii in the early



A RUGGED HEADLAND ON THE COAST OF THE ISLAND OF HAWAII

a day-school also here, which was really the chief factor in the building up of the Church when Canon Ault resided here. Wailuku is self-supporting, has about 100 communicants and has lately erected a concrete church at a cost of \$12,000. There is a good parsonage here and property which is leased for \$300 a year. Mr. Short also holds service at Puunene, some miles distant, and has charge of a large part of the

morning we shall see the great mountains of Mauna Loa and Mauna Kea, both of which are nearly 14,000 feet high. At Kawaiahae, the first port of call, is a fine *heiau*, or heathen temple, and here John Young lived for many years.

The next port of call is Mahukona, where we land if we desire to go to Kohala. At that point we have two churches, one English-speaking and one Chinese, seven miles apart. The Rev.



F. W. Merrill, of Kohala, has two Sunday-schools and is greatly interested in giving services to a large number of Filipinos who desire the ministrations of the Church. He goes also to Waimea, twenty-five miles distant, once a month.

As we sail down the coast toward Hilo, we pass the Hamakua district where the Rev. Mr. Cullen, with a pair of horses, manages to get around and hold services at four places. In the whole district, which is a large one, we

or south, for many miles, it would have been dashed upon the rocks.

Two hours from Laupahoe is Hilo and its beautiful bay. Here the Rev. D. B. Lyman, father of David B. Lyman, the distinguished lay Churchman of Chicago, came as a missionary in 1832, founding the Hilo boarding-school for boys. Our work commenced at Hilo in 1903. We have a church built in memory of the Sunday-school of the Church of the Holy Apostles, Philadel-



THE LEPER SETTLEMENT AT MOLOKAI, SHUT IN BY THE MOUNTAINS ON ONE SIDE AND THE SEA ON THE OTHER

have the only English-speaking services held. The people are glad to worship on the common basis of the Apostles' Creed and the Book of Common Prayer.

At the southern part of this district is Laupahoe, where early in the seventies a young man, now the Rev. Henry Ferguson, drifted ashore with his companions in an open boat, having been afloat for over forty days, the last five of which he was without food or water. If the boat had drifted either way, north

phia, through the kindness of the late George C. Thomas. There is a guild hall and a parsonage, toward which a daughter of the late Rev. David B. Lyman, who is a Churchwoman, has given most generously. Hilo is thirty-two miles from the great active volcano of Kilauea. It is worth a journey across the world to see this.

On the other side of the island, a monument erected by the British marks the spot where Captain Cook was killed.



#### MAKING A LANDING IN THE HAWAIIAN ISLANDS

*The coast line of the Hawaiian Islands is for the most part rocky and precipitous, with few harbors. In such cases, the steamer heaves to some distance off the coast and sends in a small boat to land its passengers by derrick, as shown in the illustration*



A few miles away is Christ Church, Kealahakua. The priest here, the Rev. D. D. Wallace, ministers to the people thirty miles north and thirty miles south. The proportion of those who attend church, who live within reasonable distance, is remarkable.

The islands consist of mountains in the centre and a fringe of tillable land around the coast with beautiful gulches cutting into the mountains, down which streams run and which are full of tropi-

but which are not organized. On Kauai we have more members among English-speaking people than members of all other religious bodies combined, and yet it is difficult to organize work on this island because of conditions. Two union churches are already in existence. However, we are given opportunity to hold services and to minister to our own people.

From the foregoing one will gain some idea of the work. It is not large,



A PARTING VISITOR DECORATED WITH LEIS

cal verdure. The island of Kauai is especially rich in these gulches. To reach Kauai we have a channel of some ninety miles to cross, and it is often very rough. We have services on this island at four places. A priest visits Kauai regularly and we have a lay-reader, a school-teacher, who holds services at various places.

Of the twenty-three English-speaking congregations on the islands, twelve belong to us. This number does not include stations where services are held,

but it is important and deeply interesting from its varied character. One learns here what the fatherhood of God and the brotherhood of man mean. A bishop also has a great deal of paternal work. Questions of Oriental marriage, of Japanese trouble, of Hawaiian *pilikia* (troubles of any kind) are brought to him as a final judge and arbiter. It is not as difficult to decide such matters as it is to know what is right when a Korean comes with some complicated matter of Korean custom



ON THE BRINK OF THE CRATER OF KILAUEA

which seems to conflict with Christian practice. But it is all full of interest and no worker here but feels an enthusiasm for the work.

Our workers here are not paid as well as the workers of other boards, but we think that the spirit of sacrifice is a good thing, and merely to have all one wants, and to make no sacrifice is not

the best thing in any missionary field. Self-sacrifices, however, are made freely and without complaint. We have had women work for \$30 a month and board, who could have obtained \$100 or \$150, but they prefer service for Christ and His Church. We need men and women of this kind now to offer themselves for schools and mission work.



THE CHURCH BUILDINGS AT HILO, NAMED AFTER THE CHURCH OF THE HOLY APOSTLES, PHILADELPHIA



# THE MISSIONARY DISTRICT OF HONOLULU

Date.	Clergy.	Stations.	Communicants.	Contributions in the Field.
1901	8	10	412	\$ 6,585
1902	9	13	572	9,605
1903	13	16	788	11,850
1904	14	17	890	18,713
1905	16	18	952	21,847
1906	17	19	1004	23,956
1907	20	20	1082	25,500
1908	20	21	1168	33,465
1909	20	23	1314	38,791
1910	20	25	1410	35,600
1911	20	26	1507	39,200
1912	20	27	1624	46,400

The amount under contributions does not include sums given locally to the bishop direct, but only offerings and gifts going through the hands of the treasurers of parishes and missions of the district.

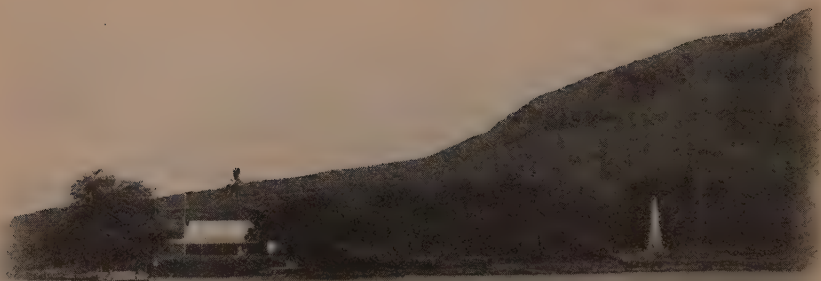
We have eleven day-schools with a total last year of over 700 pupils.

We have five night-schools with 130 men.

In ten years forty-four buildings have been added to the property of the Church. This includes churches, parsonages, parish halls, schools and so on.

The total indebtedness is \$14,000, of which \$8,000 is on the bishop's house.

The value of church property in 1901 was \$101,000 and in 1912 the total was \$510,000, of which \$58,000 was in endowments.



THE SPOT WHERE CAPTAIN COOK WAS KILLED IN 1779 IS MARKED BY  
A MONUMENT ERECTED BY THE BRITISH GOVERNMENT

## HAWAIIAN CHRONOLOGY

- 1779—Burial service of the English Prayer Book read over Captain Cook, Kealakekua Bay, Hawaii.
- 1790—The Churchmen, John Young and Isaac Davis, spared from the massacre of the *Fair American*.
- 1792-94—Visit of the Churchman, Vancouver, who frequently talked with the king and chiefs about the true God, promising, if possible, to send them missionaries.
- 1794—Vancouver mentioned a clergyman of the Church of England named Howell, who had been a clerk on board the American vessel, *Washington*, ingratiating himself in favor of King Kamehameha I.
- 1803—Richard J. Cleveland in his narrative says that Parson Howell resided in the islands and lost no opportunity to convince the king of the incapacity for good or evil of his gods, and of the power, wisdom and goodness of the Supreme Maker of the universe. This man was commonly called Padre Howell.
- 1804—The first Christian service held on land in the Hawaiian Islands by an English sea captain reading the burial service at Honolulu. The natives were greatly impressed.
- 1819—The *tabu* abolished and idols destroyed, owing to the action of Kaahumanu. This was witnessed by the Massachusetts man, Parker. The action was due to the influences related above.
- 1820—Five missionaries, three ministers and two laymen and wives landed at Kailua, Hawaii.
- 1823—King Kamehameha II. went to England, and one object of this visit was to obtain Church teachers.
- 1840-50—Repeated efforts made by Churchmen to obtain a clergyman. A petition was sent to the missionary committee in New York. Bishop Kip says that prior to 1860 repeated requests were made to him to send a clergyman.
- 1856-60—The king and queen and his Minister of Foreign Affairs anxious to get the Anglican Church to Hawaii. They wrote to Queen

- Victoria and the Archbishop of Canterbury.
- 1862—Bishop Staley arrived in October. The king had already translated the Prayer Book into Hawaiian. The King and Queen, the Minister of Foreign Affairs, the Chief Justice and the Attorney General were confirmed in November.
- 1863—Kamehameha IV. died, greatly to the sorrow of the infant Church.
- 1867—Kamehameha V. laid the cornerstone of the cathedral.
- 1887—The choir of the cathedral opened for worship.
- 1893—Monarchy overthrown. Liliuokalani confirmed by Bishop Willis.
- 1902—Bishop Willis resigned and Bishop Restarick elected at special session of the House of Bishops. Bishop Restarick landed in Honolulu, August 8th, 1902.
- 1902-12—Remarkable growth of the Church in every particular. See table of statistics.
- 1912—Jubilee celebration of the founding of the Anglican Church in Hawaii, and the tenth year of American jurisdiction. Bishop Willis, of Tonga, was present.

## SOME THINGS HAWAII NEEDS

1. The endowment of the episcopate. We have just about \$10,000 in the endowment fund. A gift of \$50,000 would assure the support of the bishop.

2. We need \$50,000 for buildings and \$50,000 for endowments, to put Iolani School in a position to do the great work which is open to it.

3. Of St. Andrew's Priory, with its splendid work for the uplift of women, a business man said lately when we enquired of one of our girls in his employ, "She is the best girl I ever had. You are developing a new race in Hawaii of self-respecting, self-supporting girls." We have what equals \$16,000 of endowment and yearly payments from trusts which equal \$10,000 more. We should have at least \$50,000. No money could be invested to better advantage.

4. We need Japanese workers, and we are trying to train them here. A man to preach to plantation laborers; need not be a scholar, but he must be thoroughly converted, godly, devout, earnest, well versed in the Bible and with its truths animating his heart. We need \$600 a year to train those we have now.

5. We need sadly \$10,000 to be added to the \$1,000 which we have, to provide a central home and church for the Japanese work. At present we use rented quarters.

6. We need, in addition to the \$7,500 on hand, sufficient money to make \$24,000 to build a church and school for St. Peter's Chinese congregation. We must have it.

7. We need an endowment for St. Mary's, Moiliili. The Woman's Auxiliary of the district has set out to raise \$50,000 in five years.

8. We need \$2,000 to build a home for our Korean work. We are carrying it on under great disadvantage as it is.

Money given to Hawaii has paid in results seen. It is the policy of the bishop to ask the Board of Missions for as little as possible and to use money to the best advantage in seizing opportunities. It must be remembered that the 14,000 Caucasians here cannot bear the expense of evangelizing our 100,000 Orientals. The white people of Hawaii give to missions as no other community of its size in the world. They believe in missions because they see and know the results in human life.



## WHAT OTHERS ARE DOING

THE Rev. Martin P. Davis, pastor of the German Evangelical Protestant Church, of Bellevue, Ky., has accepted the post of superintendent of Chandkuri, India, leper asylum.



THE Jaro Industrial School, one of the most progressive institutions in the Philippine Islands, was recently destroyed by fire. It was established and maintained by the American Baptist Foreign Missionary Society, which hopes soon to be able to rebuild it.



THE Presbyterian Board of Ministerial Relief, corresponding to our own General Clergy Relief, has just received a legacy of \$275,000. This amount added to the invested funds already in hand will bring the total to \$2,400,000. Our Clergy Relief Fund now has endowments of \$450,000.



THE Rev. Dr. S. M. Zwemer, the distinguished missionary among Mohammedans, who has for twenty years or more been the leader of the work of the Reformed Church of America in Arabia, is to be transferred to Cairo. There he will devote himself largely to the study of Christian literature in Arabic. He is one of the foremost Arabic scholars of the world.



PRESBYTERIANS have given nearly \$40,000 for the building of a students' church at the University of Illinois, and \$60,000 for its endowment. The Congregationalists have similar plans under way. The Diocese of Springfield hopes soon to send a clergy-

man to Urbana, as student pastor and has in hand a few thousand dollars toward the erection of a church.

### THE NEW CHINA FUND

HERE is fairly conclusive evidence of the need of the New China Fund. Three years ago Bishop Graves and the Rev. R. C. Wilson, the missionary at Zangzok, asked the Church at home for \$4,000 for the building of a church in that station. They also asked for money for a residence for Mr. Wilson, who was then compelled to live in Soochow, about twenty miles away, because there was no house suitable for a foreigner in Zangzok. The money for the residence was supplied a year ago through the gift of an American layman. Mr. Wilson, writing recently, says:

"With the passing of the year the need of a church building has become more pressing. You would smile if you did not hold on to yourself to see six stout Chinamen sitting on a bench meant for four. I thought they did remarkably well to take in at all what Bishop Graves was saying when he preached at the confirmation service. It was a warm day, and when one was squeezed tight on both sides, one fairly sizzled.

"On account of the city church being the central church for the out-stations we have to be prepared to take in a number that is three or four times the size of our regular congregation when the bishop comes, and on the great feast days, Christmas and Easter.

"Representatives from all our congregations have to be admitted to these services, and they are willing to crowd in, but overcrowding hinders the people from taking part in the worship. And so I did not admit the children to the confirmation service. We sent them away, after a special service for them. Our school here is doing better than it ever has done."

## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

The Rev. W. W. Fleetwood, rector of the Church of the Good Shepherd, Ogden, Utah, tells this suggestive incident:

TWO years ago at the Sunday-school convention in Ogden, a Congregationalist woman said that she wished they had "something like the Episcopal Prayer Book for training the children in worship." I immediately gave her my copy. Here is a letter recently received from her:

"Perhaps you will remember giving me your Prayer Book at the Sunday-school convention in Ogden. I thought you might be interested to know what use was made of it yesterday. Some friends of mine in Marion, just north of Kansas, lost a little child. As there was no minister within reach they asked me to conduct the services. I consented, but said, if they could get some man to conduct the service at the grave, I wished they would. They knew of no one they wanted, as they were not willing to have the Mormon service. I selected parts I thought best adapted to a little child, but instead of reading it myself, it was finally decided to have a Mormon man, a special friend of theirs, read what I had selected. . . . I make a great deal of use of all of your beautiful service, and thank you for it."

\* \*

Dr. Angie M. Myers, of St. Elizabeth's Hospital, Shanghai, writing on August 2d, says:

SHANGHAI is swelteringly hot this summer, and I just existed. I am a bit worried about Dr. Fullerton, who is running the institution all alone in the heat with the work growing by leaps and bounds. We made up our year's statistics July 1st, and found that our in-patient work had grown 60 per cent. in the past year and our dispensary department 30 per cent. We have always shown a steady growth, but this is phenomenal. The income from fees was nearly twice the amount of our appropriation, but we will just barely scrape

through on our year's finances. Can you suggest any way in which we can get our appropriation raised? With a work growing so we ought to get an increased appropriation. And we're still behind that \$1,000 on our building fund. Is not it tragic when we are such a worthy cause?

\* \*

One of the China staff summarizes the situation in that country as follows:

1. Hot summer.
2. Yangtze floods.
3. Dykes bursting (the famine committee's dykes built this spring are broken).
4. Peking in a mess.
5. China in a bigger one.
6. The mission all right.

\* \*

One of the staff in China says:

THE pamphlet, "The Church and New China," gave us new courage. It is a fine thing to feel the throb of life in the Church as she stands behind us who are out here in her work.

You will be glad to hear that I have secured a very desirable piece of land in the heart of Nanking which will answer excellently well for the church and parish building for institutional work which I hope some day to be able to put on it. I am now looking for a suitable piece for residential purposes. But first a church building. The congregation outgrew the little chapel which I had in my Chinese house, and I simply was forced to sacrifice my street preaching hall—taking the better part into the chapel. A good churchly church will be a great blessing in our work.

I am just back from Shanghai, where I have been three weeks helping the famine relief committee get up their report, and I feel sure that all of our people in the home land will feel that their gifts were of lasting benefit to this people when they see what has been accomplished.



CEDAR CITY, UTAH

## MAKING NEW FRIENDS IN UTAH

*By the Right Reverend F. S. Spalding, D. D.*

BISHOP MATHESON is one of 700 others who share with me—in Mormon land—the title of bishop. We had, as we chatted after dinner in his home in his ward in Cedar City, Iron County, Utah, a friendly debate on the authority by which we both exercised the duties of the episcopate. He was not convinced by my argument that I had the apostolic succession, because he was sure there had been a total apostasy—the Church had perished and the Gospel had been taken back to heaven until it was restored through the prophet Joseph Smith; while I was sceptical about that prophet's statement that John the Baptist, acting under the direction of Peter, James and John—had conferred on Joseph Smith the keys of the Priesthood of Melchisedek, and that that authority had been passed on to the bishops of the "Church of Jesus Christ of Latter Day Saints." But for all his doubts Bishop Matheson did a good deal more for me than I would have done for him had he visited me in Salt Lake.

It is not very easy to reach Cedar City. You ride 242 miles from Salt Lake to Lund, a small settlement on the railroad between Salt Lake and Los Angeles, and there take automobile, if it isn't broken down, or a stage, for a ride of forty miles due east. I had come by stage and it was not a "joy ride." By actual report of the United States weather man the wind was blowing fifty-six miles an hour. It seemed to me as if at least six inches of the surface of the desert was in the air, whirling about us for the six hours we were on the road. But the wind went down with the sun. The moon and the stars came out with a brilliance known only on the desert, and the still evening air was fragrant with the perfume of fruit blossoms and lilacs. A stream comes down a cañon just back of Cedar City, so there is water for irrigation, and that makes a world of difference.

We had passed some brave experimenters on the desert, who had grubbed up the sagebrush and greasewood and were trying "dry farming," and the hardy rye they had planted was making



a faint green appearance in spots; but where the average annual rain-fall is only about ten inches the future of dry farming is uncertain. The desert is a famous sheep range and nearly a million pounds of wool were shipped from here last year. They told me that the best wheat that comes to Bishop Matheson's mill—for he is the miller of Cedar City and its neighborhood—is raised on the dry farms to the north, where there is a greater rain-fall, and that the wheat raised by irrigation is softer. But with the irrigation the crop is more certain, and for several miles, as long as the water lasts in the ditch, are bright green fields of alfalfa and corn, sugar beets, fruit trees, garden truck, and nearly everything mother earth produces anywhere.

I had been invited to Cedar City to preach the baccalaureate sermon at the South Utah Branch of the State Normal School. President Decker had sent me a most cordial invitation. When I told him I would like to have the services of our Church, he promised to do what he could to arrange it, and so he talked it over with Bishop Matheson, and later brought us together. I was

asked first to attend Sunday-school in the tabernacle at ten on Sunday morning and address the Parents' Class on any subject I might select. The parents as well as the children are expected to attend the Sunday-schools of the Mormon Church. The leader said they had been discussing "Home Sanitation," and "Home Decoration," and kindred topics, and he suggested that I speak on some family problem. So, being unmarried and, therefore, able to preach what I did not have to practice, I spoke, for about forty minutes out of the hour assigned to me, on "The way to bring up children."

The opening services were indeed strange for a Sunday-school. All Mormon tabernacles are alike, and the interior of this Cedar City tabernacle was a copy in miniature of that of the great one in Salt Lake City. They have only a reed organ at Cedar City, and over it hung an engraving of Lieutenant-General Joseph Smith, Jr., dressed in full uniform and mounted on a noble steed, but below were the usual four tiers of seats for the degrees of the priesthood. In front of the lowest tier was a long table or counter with shelves behind it. On the counter were the bread and water for the Communion. The bread was in thick slices on china plates, and the water in glass water pitchers with glasses and two silver two-handled cups, the whole being covered up with a tablecloth. Two high priests were seated behind this table, and before a hymn was announced they beckoned to two boys of about fourteen, who were deacons, to come forward. The tablecloth was removed and while the hymn was being sung the high priests broke the bread into pieces on two of the plates. Then one of them knelt down and said this prayer of consecration—"O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat it in remembrance of the body of thy Son and witness unto thee,



LIEUTENANT-GENERAL JOSEPH SMITH, JR.



THE MORMON TABERNACLE IN CEDAR CITY, WHERE BISHOP SPALDING PREACHED

O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him and keep His commandments which He has given to them, that they may always have His Spirit to be with them. Amen." Then the boys passed the bread, giving a plate to the person at one end of the pew and he passing it on; each man, woman and child taking a piece, the mothers giving it to the babies. As the administration of the bread took a long time, and the children became restless, the bishop had them all repeat in unison the consecration prayer which the high priest had just used.

After all had received the bread the other high priest knelt down behind the table and said this prayer: "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink it, that they may do it in remembrance of the blood of thy

Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember Him, that they may have His Spirit to be with them. Amen." The boys, taking a glass in one hand and a pitcher in the other, administered the water, refilling the cups as they were emptied. Again all received, the mothers holding the glass to the lips of the infants. When the young people became restless they were called on to repeat in unison the prayer of blessing on the water.

In the original revelation to Joseph Smith, wine was commanded, but later, because of the difficulty of securing pure wine, this supplementary revelation came through the prophet: "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament,

if it so be that ye do it with an eye single to my glory: remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: Wherefore, a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: Wherefore, you shall partake of none, except it is made new among you: Yea—in this my Father's Kingdom which shall be built upon the Earth."

After all had received the water the vessels were placed on the shelf under the table, the classes went to their rooms in the neighboring schoolhouses, and the Parents' Class and the Theological Class—perhaps two hundred—listened very attentively to me. But though at the end questions are always in order none were asked. It was then that I went home to dinner with the bishop. He said they had arranged for the afternoon services to have the usual opening exercises, to hear two visiting home missionaries and one foreign missionary who had recently returned from preaching the Gospel in England, and then to turn the meeting over to me and let me conduct it in any way I liked. I assured him that I did not want to take his place unless he was perfectly willing.

"Well," he said, "I never had much schooling, for I only was able to go through the eighth grade, and now and then they like to hear a speech by a scholar."

The afternoon service began with the Communion, conducted just as in the morning—in many cases the same adults and children receiving it again. The two home missionaries did not put in an appearance nor the returned foreign missionary, so after the Communion the bishop said, "Bishop Spalding, of the Episcopal Church in Salt Lake, is with us, and I now place the meeting in his hands with full permission to conduct the service as he wishes." The deacons very kindly distributed the evening service books and the choir remained in their places and led in the singing of

hymns found in their book as well as ours, "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "Abide With Me," "Rock of Ages." The responding was hearty and the singing splendid. I preached a sermon on the difference between true religion and superstition, and have never had a more considerate and attentive congregation. Close to me sat the patriarch of the town, eighty-four years of age. With his hand behind his ear, he listened most eagerly and when the service was over he said to me, "It was good to hear it again, for I haven't heard those prayers for many a long year. I was confirmed when I was a boy by the Bishop of Llandaff, before I was converted to the Saints." "Then you still belong to my flock, and I will have to look after you," I said. He smiled and replied, "Yes, I guess they've never disfellowshipped me."

Dr. James told me that my reading of the lessons was the first public reading of the Bible she had heard in the tabernacle for a year, though she attended regularly. At night the building was crowded—every seat taken—some standing. There are two "wards" in Cedar City and, therefore, two bishops. One made the opening prayer and one pronounced the benediction. The Mormons have a sort of Canon XIX. by which, as a Christian man, I was permitted to preach, but the priestly duties of prayer and benediction were more appropriately assigned to their own bishops, who have the authoritative apostolic priesthood.

Monday was spent in calling. I visited the bishop at his mill, and after he had kindly showed me the way flour is made we had a long and friendly discussion. First we talked about the Book of Mormon. For him it was a complete and satisfactory explanation of all scientific and theological difficulties. "If you climb up on that mountain a thousand feet above the valley you'll come to a section of the hill which is all shells. Of course, that must have been under water once," and he opened the Book of Mormon to the Book of Nephi, Chap-





THE STATE NORMAL SCHOOL, CEDAR CITY

ter IV., and asked me to read. It is in this section of the Book of Mormon that the coming of Jesus Christ to America is described. His coming was preceded by terrible natural catastrophes.

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, inasmuch that it did shake the whole earth as if it were about to divide asunder; and there were exceeding sharp lightnings such as never had been known in all the land. And the City of Zarahemla did take fire; and the City of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the City of Moronihah, that in the place of the city thereof, there became a great mountain." My suggestion that the geologists dated the formation of the mountains long before the time of Christ, made little impression. Joseph Smith received his information by revelation, they obtained theirs by mere worldly wisdom.

Then we discussed polygamy. "Polygamy," he said, "is now definitely forbidden. There is no doubt of that. At a recent conference at the bishops' meet-

ing, President Smith charged us most solemnly on the subject. He said that he wanted every bishop to understand that he had not given and would not give to any elder in the Church authority to perform a plural marriage, and that, therefore, no such authority existed, since he, only, could give it." "But," said I, "he himself practises polygamy, and besides the Revelation on polygamy is still printed as an authoritative part of your sacred book, 'The Doctrine and Covenants.'" "Well," he said, "that is a difficult proposition; and we all of us feel that the old families cannot be broken up. They went into it sincerely, and they cannot be fair to their wives and children without continuing in it. But as to the polygamy section of 'The Doctrine and Covenants,' you Gentiles do not understand why we must treasure that. Only a part of it is about polygamy. The most of it concerns the eternity of the Marriage Covenant. It gives us the only way of making sure that in the future world our family life will still continue. It is only because I have conformed to the law of that revelation and been 'sealed' to my wife and children, that I can be sure that I will know and love them in the other world, and that through all eternity our family life will continue and increase and multiply."

That afternoon I attended the dinner

given by the Domestic Science Department of the Normal School to the graduates and the athletic clubs. I sat next to the Professor of Philosophy. He too was a member of the Church of Jesus Christ of Latter Day Saints, but it would have been hard to find a greater contrast to the good bishop. Almost before I knew it my mind and tongue were having all they wanted to do trying to defend idealism against materialism, and the personality of God against the "fortuitous concourse of atoms."

This is the real problem in Utah. How are we to help out of their intellectual and moral confusion into the light of the truth of the Historic Faith the thousands of young men and women who have received as their religion from their parents, just as we received ours, the hopelessly illogical, untruthful, unspiritual, and immoral system of Joseph Smith, Jr.? Many of the young people are full of missionary enthusiasm. They are staying with the Mormon Church because they do not want to be disloyal to the Church of their fathers, and they think that they can help their comrades more effectively as fellow-members than as outsiders.

We feel that the Church is helping wisely in the work the Rev. Paul Jones is doing in St. John's House and Church, Logan, in connection with the students there, and Miss Edwards at the G. F. S. Lodge in the school town of Vernal. We are hopeful that the Church House we are planning to build close to the State University in Salt Lake, with the splendid gift of \$25,000 which has been given for that purpose, will be the means of reaching helpfully the students from all over Utah who are studying there. Our programme will not be complete until at Provo, where two thousand attend the Brigham Young University, St. Mary's Church and rectory are supplemented by a students' building. We can buy land for it next to the rectory for \$850, and to do so at once I am going to pawn my books if necessary. At Cedar City,

where there is absolutely no religious work being done except that of Mormons, we must sometime do our duty. That duty involves three things: First: Help the young people in their own personal lives by giving them a Christian home while they are studying. Second: Strengthen the forces of reform within the Mormon Church. Third: Welcome to the true Church those who will come.

The other day I was going through the tabernacle grounds in Salt Lake with a party of friends from the East. After listening to the clever speech of the Mormon guide, hearing the organ, and seeing the outside of the great temple, one of my friends, a banker, said to me, "What difference does it make what these Mormons believe? What harm does it do? If they like Joseph Smith and his teaching, what business is it of ours?" "Well," I said, "I must feel about their acceptance and teaching of what is intellectually and morally untrue, just as I suppose you would feel if you knew a group of people were coining and passing counterfeit money." He thought a minute and then admitted, "I guess you are right. The counterfeit might pass for a time, but there would be a bad financial smash-up in the end."



A missionary in the West has this to say about recruits for the Church's work. After all, the need of the West is not so far different in kind, though certainly it is in degree, from the need of other parts of the country:

**W**HAT we need out here is strong men. Broad-minded, experienced, hard-working, consecrated. Not boys, not lazy men or incapable—the West has had too many of that kind already. A man has got to *compel* respect out here. His office will not help him. People do not care a fig for that, but if men come whom they cannot help but respect, and who are broad-minded enough to meet sectarians with a friendly hand, then men will listen to them, and unless the *men* of the West can be won, the spirit of worldliness and selfishness is going to get the upper hand entirely.

# HOW TO WIN JAPAN

*By the Right Reverend H. St. George Tucker, D.D.*

JAPAN as a nation can be won for Christ only by Japanese. An independent, self-supporting, self-led Japanese Church is the agency through which alone Christianity can be carried to the great mass of the people of the country. Missionary work in Japan has for its aim the founding of such a Church, and the equipping of it for its task.

For this two things are necessary: Japanese Christian leaders and congregations strong in faith and self-supporting financially. Missionary educational institutions are designed to meet the first of these two needs. The purpose of evangelistic work is to supply the second. It is not enough, therefore, simply to endeavor to carry the Gospel message to an ever-widening circle of individual hearers, but a wise policy will direct that missionary effort and money be largely devoted to the strengthening and development of those groups or congregations of Christians which show promise of becoming spiritually and financially self-supporting. It is such congregations that form our hope for the future Japanese Church, and it is upon them, ultimately, that the burden of the real evangelization of Japan must fall.

Since self-supporting churches are of such importance for the future of Christianity in Japan, they should be well equipped for their work. At the present stage of development, however, their financial resources are exhausted in paying for current expenses and the salary of the native pastor, so that they are unable to provide for themselves buildings and other material equipment at all adequate to their opportunities for rendering service. To help such churches, especially those in important centres, in securing proper equipment, is the quickest and surest way to the accomplishment of our missionary ideal—a Christian Japan.

It is on these grounds that an appeal is now made to the American Church

for aid in providing new buildings for Christ Church, Osaka. This church is the oldest in the Nippon Sei Ko Kwai. Forty-one years ago Bishop Williams confirmed a class of four in Osaka, the first communicants of our Church in Japan. From this small beginning Christ Church struggled on until, in 1906, it reached the point where it no longer had to ask aid in paying its pastor's salary. This pastor, the Rev. Y. Naide, is one of the most influential and successful Christian leaders in Japan; a man not only of ability but also of deep spirituality. The church is situated in an important section of Osaka, the commercial centre of Japan. At present there are 217 communicants on the rolls, and the number is rapidly increasing, between twenty and thirty being presented every year for confirmation. There is every reason to believe that we have here the promise of a church that will be one of the main supports of the future Sei Ko Kwai.

But this strong, progressive congregation is greatly hampered in its activities by lack of material equipment. Indeed the present buildings render any further expansion impossible. The church itself is in a shocking state of dilapidation, requiring frequent expenditure of money for repairs that do no good. It is much too small to seat even the regular members. When I was there for confirmation recently, all the children and younger people had to be told not to come to the service, because there was no room for them. It is needless to speak of the difficulty, under such conditions, of bringing within the sphere of Christian influence the outside non-Christian public. Yet the people of Osaka are probably more inclined to welcome the Gospel message than those of any other city in Japan.

The parish house is a necessary adjunct of the church in evangelistic work—even more so in Japan than in America—but the one at Christ Church is really a disgrace. Fortunately, it is



on the back part of the lot, and is hardly noticeable from the street, for it is literally falling to pieces. The very appearance of these buildings would give the passer-by the impression that he was gazing upon the ruins of a lost cause, to say nothing of their utter inadequacy for any progressive work.

Here then is a church, full of enthusiasm, deeply conscious of its responsibilities, and surrounded by opportunities; but held back by want of proper equipment. Mr. Naide and his congregation are indeed making the best possible use of what they have. The children, who cannot find room in the church, are taught in the parish house on Sundays. During the week, a commercial school, necessarily small, is carried on in this building. The Christians offer their own houses for meetings of various sorts. But though much is accomplished, still greater opportunities are lost through want of means to utilize them. The congregation itself realizes this, and is making strenuous efforts to supply its own needs. Already they have pledged toward new buildings over \$2,000, and they hope to more than double this sum within another year. This is a large amount in comparison with their financial ability, but it is altogether insufficient for the necessary buildings; indeed it would not suffice to rebuild on the scale of the present ones.

Thirty-five thousand dollars at the very least is needed to provide a church and parish house suitable to meet present opportunities and provide for future expansion.\* Of this the congregation can raise \$5,000. On their behalf, or rather on behalf of an independent, self-supporting Nippon Sei Ko Kwai, I wish

to appeal to the American Church for the remaining \$30,000.

In my opinion there is no more important need than this in the whole range of the evangelistic work in Japan. Osaka has a population of 1,300,000. It is the greatest manufacturing and commercial centre in Japan. But apart from its size and wealth, its people are remarkably responsive to Christian influence and teaching. There are many Christians among the men prominent in civic and industrial activities. Officials, educationalists, journalists, business men, with almost no exceptions, respect the work of the churches, and in many cases give liberal assistance to Christian philanthropic enterprises. For example, almost one-half of the support of the Hakuaisha, an industrial institution of our own Church that cares for 120 orphan children, comes from non-Christians. Last January the editor of the leading Osaka newspaper gave 2,500 *yen* for a new wing to one of the buildings.

These facts make Osaka a point of great strategic importance for the cause of Christianity, especially in the building up of an independent Japanese Church. Most missions, recognizing this, have, during the past few years, provided excellent buildings for their churches. But the Sei Ko Kwai, though it has the largest number of churches, and occupies the most influential position in almost every department of Christian activity in Osaka, is the worst off of all so far as material equipment is concerned. Therefore, not so much for the sake of helping one congregation, but rather for that of promoting the growth toward self-support of Japanese Christianity, the appeal for new buildings at Christ Church should command the interest and support of American Churchmen.

When last year this appeal was first sent to the Board of Missions with Bishop McKim's endorsement, it was proposed that the new church should be a memorial to Bishop Williams. Nothing could be more appropriate, for Christ Church has been associated with

\* \$35,000 may seem a large sum to spend on the plant of our church, but this church is not only the centre of the work in the great city of Osaka, but will be the centre of the work of the first independent Japanese diocese. It is much more than a parochial institution, and we cannot afford to set apart the first Japanese diocese, unless it is equipped with some such central plant, that will at once worthily represent Christianity, and at the same time be adequate for its work. To concentrate our efforts, and to provide in this most important centre a plant and church commanding respect, is undoubtedly the wisest policy we can pursue.

him from the very beginning of its history. It was here that he began his work in Osaka—the first permanent work of our Church in Japan. It was here that the first person was confirmed by him. From this congregation went forth many of the men who under his guidance and training became the leaders of the Japanese Church. In all probability the first independent Japanese diocese, with a native bishop, will be established in Osaka. Already in this city there are five self-supporting churches. Six are required before a diocese can be formed and a bishop chosen. Within a few years these conditions will be met, and the vision which forty-one years ago led Bishop Williams to begin his work in Osaka will have become a reality. What could be more fitting than that a church representing the realization of the purpose for which he gave his life should form his memorial among the Japanese?

### THE NEW BUILDING FOR HOOKER SCHOOL, MEXICO CITY

AT the request of Bishop Aves, Mrs. Henry Lane Wilson, wife of the American Ambassador to Mexico, laid the corner-stone for the New Hooker Memorial School for Mexican girls, in Mexico City on July 16th. Mrs. Wilson was assisted by Mrs. Francis William Strange, wife of the British Ambassador, who, with a large company composed of Mexican, American and English Church people, and representatives of the American and British legations, attended the ceremony. Archdeacon Limric and the Rev. Edmund A. Neville, of Monterey, conducted the devotions, and the address in Spanish was made by the Rev. J. A. Carrion, chaplain of the school. To none of those present was the occasion so significant as to Miss Henrietta Driggs, who during the nineteen years since the death of Mrs. Hooker, the founder of the school, has devoted her-

self to its welfare. The new building will stand upon a seven-acre plot in the suburb of Tacuba, about twenty minutes by electric car from the centre of the city. The funds for the purchase of the new property and the erection of the new building resulted in large part from the sale of the old school property in the heart of the city. This was the gift of Mrs. Hooker. It brought \$25,000 American gold. It has been supplemented by a gift of \$2,500 in memory of the late Mrs. George Zabriskie Gray, and of \$1,500 from the bishop's discretionary fund. The plans call for the expenditure of about \$35,000 when the building is complete. The offering at the laying of this corner-stone, amounting to \$175, was added to the building fund. Bishop Aves hopes that in the near future the money will be given for a chapel to accommodate not only the girls of the school but the fast growing foreign colony in the neighborhood, which is at present without any religious ministrations. It is hoped that the school buildings will be ready for use by the middle of October.

A PROSPECTING party in Canadian Alaska recently spent some time on the Porcupine and Pearl Rivers. They were so impressed by the consistent conduct of the Christian Indians with whom they came in contact that they wrote to Bishop Stringer: "We attended the Indian service, and were present on Easter Sunday. I want to give you my impression of these people. I assure you that we were more than pleased at the good work done amongst them. We were delighted with the manner in which the services were conducted. Moreover, we found them honest and upright in their dealings, and considered them a model people. We often felt ashamed of ourselves when we started our meals without saying grace, and found that the Indians would never think of eating without first asking God's blessing. We were pleased to see their honest faith and earnest devotion."

## FORWARD MOVEMENT NOTES

THE weekly offering plan through the duplex envelope has been in use in St. Thomas's Church, Christiansburg, Va., for more than a year. The experience of the congregation indicates that the plan is thoroughly applicable to the small country parish, especially where an energetic clergyman and a faithful treasurer will do their part. There seems to be no doubt that under these circumstances the people will respond. The rector says: "There is no reason why every parish in the country could not raise a respectable amount of money if they would only give the people a chance." Before the adoption of the duplex envelope, the vestry had great difficulty in securing \$1,000 a year for all purposes. In the first year, and without any special effort, the use of the duplex envelopes increased the revenue to \$1,500. No special appeals were made during the year, and the rector concludes: "We close the year with more than enough to pay everything, leaving us a larger balance on hand for current expenses than we have had in a number of years. This is the second year we have used the duplex envelopes. The plan is practicable, feasible, and will solve the problem of church finance to a large degree in small parishes if it is instituted."

The parish has an assistant treasurer who, immediately after each service, takes charge of the offerings in the missionary end of the envelope.

ONE of the members of the canvassing committee at St. Thomas's Church, Taunton, Mass., where such successful work was recently done, says: "I think that every one connected with St. Thomas's parish must feel gratified at the result of the canvass. I can only say that I undertook my small part of it with considerable reluctance, as I have never enjoyed work of that kind.

I am pleased to say, however, that I found it an agreeable duty rather than otherwise, having once undertaken it, and I really got quite a little valuable experience from that short canvass, and also learned many things which I would not otherwise have learned. All of which illustrates that preconceived ideas are not always correct."

THE rector of St. Paul's Church, Newport News, Va., says: "Last year we paid an apportionment of \$140, but we had to struggle to do so. This year, thanks to the duplex envelopes, which we began using in January of this year, we have raised our full apportionment of \$343.24 by August 1st, and have five months left in which to pay our diocesan and convocation mission pledges. It has been easy and pleasant and educating to raise the apportionment this year, and I surely am wedded to the duplex envelope system." Three or four years ago the congregation was not giving more than \$25 a year to missions. The parish has a debt of \$11,000, which it is gradually reducing. The rector says it has been easier to secure the money for that purpose since the people began giving systematically for missions.

A CLERGYMAN in charge of a Southern Virginia parish says: "The duplex envelopes have worked wonders in this little parish. We are going to put them in the Sunday-school. We are able to pay all apportionments for missions and benevolences."

LEAFLET No. 1,122 just issued, is an eight-page folder which puts the reasons for the every-member canvass and the weekly offering in concise and convincing form. Copies may be obtained from Mr. John W. Wood, 281 Fourth Avenue, New York.



# IN THE BLACK REPUBLIC

*By the Bishop of Cuba*

## II. OUR CHURCH WORK IN HAITI

Last month Bishop Knight described the general features of his visit to Haiti. This month he tells more particularly of our Church's work there.

FROM the palace we went to the American Legation and paid our respects to Mr. Furness, the minister. We were glad to find him a Churchman, who was in absolute sympathy with our mission. Mr. Moore, the first secretary, is also a Churchman. Having completed our visits of courtesy, we attended the Convocation of the Haitien Church, which met at 3:30 p.m. It had been called so as to be in session during our visit. I made a short address, assuring them that the Mother Church had sent us, not of her own initiative, but because of their request; that we were not clothed with authority, and could only bear back to the Mother Church such impressions as we might form, or such messages as they might send. I felt called upon to assure them that the Church which had given them its nurturing care for fifty years had only their interests at heart, and desired to do only what was best for them. They must realize even more fully than the Church in the United States that they had reached a crisis in their own affairs, and that the success of the future would depend largely upon their action at this Convocation. I outlined to them three things that they could do: (a) Ask for a bishop of their own, and remain an autonomous Church. (b) Ask the American Church to appoint a bishop to administer their affairs, and await a more favorable time to grant them their own bishop. (c) Yield autonomy, and ask to be made a missionary district of the American Church. Of course I told them that the American Church reserved the right to grant or reject any request they might make; and that the deputation had no authority to commit the American Church in any particular. I told them we would be pleased to attend sessions from time to time; but we

would decline to attend any session at which they might determine what memorial they would send to the American Church, as we did not wish any one to have occasion to charge that the voting was influenced by our presence. The Convocation remained in session for a week, and finally, by a practically unanimous vote, passed a memorial requesting the American Church to receive the Haitien Church as a missionary district. Every vote was in favor of this action excepting that of one man, who refrained from voting. Three of the clergy were unable to attend the Convocation, but these had written letters indicating their desire to have the Convocation relinquish autonomy and become a part of the American Church. I have antici-



THE WILLIAM G. LOW CLINIC,  
PORT AU PRINCE

*Dr. Holly and the Rev. Mr. Lopez at the right*



CHURCH LOT IN PORT AU PRINCE  
*The church which was burned in 1908 is not yet rebuilt*

pated somewhat the chronological sequence of events in thus giving the completed action of the Convocation—but I have done so in order to cover one portion of our mission at a time.

Friday, January 19th, we spent in inspecting the various properties of the Church in Port au Prince. In the morning we visited the William G. Low Clinic, a building erected by Mr. Low, of Brooklyn. This work is under the supervision of Dr. A. C. Holly, a son of the late bishop. It is not entirely finished, but we found that there were possibilities of great good to be done here. After visiting the hospital we went to the lot where Holy Trinity Church had stood. This church was destroyed by fire in 1908, and has not been rebuilt, although the Government appropriated \$5,000 gold toward the work. We found trenches dug for foundations, but nothing done toward building. Bishop Holly is buried on the lot, and the chance of the church to be erected will be over his tomb.

Saturday, the 20th, was occupied in receiving deputations and individuals. At 7 P.M. in the A. M. E. Church, which was loaned for the purpose, I confirmed nine candidates. The sermon was preached in French by the Rev. J. M. Lopez-Guillen.

Sunday morning, at six o'clock, I left Port au Prince, in company with the Rev. Messrs. Battiste, Benedict and

Lopez, for Leogane. The distance to Leogane is about twenty miles by narrow-gauge railroad. We reached there in time for Morning Prayer—at which service I confirmed twenty-seven persons, presented by the Rev. Ledoux Paraison. Here also the Rev. Leon Jones met us. The sermon was preached by the Rev. Mr. Lopez. This service was a great event to the people of Leogane. For seven years they have been building a church, and it was the first service held in the building, which is still far from being completed. The roof is not on and the floor has not been laid, but we enjoyed the service and were glad to be the first to use the building. Much credit is due these people, who have been worshipping in a "brush arbor" for a nave, and a crude wooden structure to protect the altar and sanctuary from the elements. The building of the church is a labor of love, for they receive no outside aid, nor have they ever appealed for funds. The town is situated in the plain of Leogane, and has a population of



*The Rev. A. Battiste, the "grand old man" of Haiti, on the way to Bigoné*



*The house that shelters the altar at Leogane*

a few thousand. There are no substantial buildings and certainly none of architectural pretence. Our church, when finished, will be its best structure. But there are still several years of weary toil for these good people before they can finish the building, unless outside aid comes to them.

After the service we set out on a ride of about five leagues to Bigoné. On this ride we were escorted by a cavalcade of eighteen horsemen who had come down from the various missions in the mountains to accompany us. Confirmation had been arranged at Bigoné as being the most central and accessible of the mountain missions. There is no town at Bigoné, and one can scarcely call it a settlement. The chapel stands on a spur which juts out from the mountains; clean, white and simple, it invites the mountain folk. Here we found them gathered from many miles around; and here we had one of those services which linger as a sacred memory. Hearty singing and clear responses indicated good systematic work. The clean white clothes, the black faces in worship and

adoration, the rapt attention of the listeners, the keen interest of all, caused me to utter the apostle's words on the Mount of the Transfiguration: "It is good to be here." A clear-cut sermon in Parisian French, delivered extemporaneously by the Rev. Mr. Lopez, was well understood, although these mountain folk speak a *patois*. Then the confirmation, group after group kneeling at the chancel rail, until eighty-five had received the "laying-on of hands."

After that the ride back in the dusk to Leogane, where we arrived in time for a late meal. The town was steeped in darkness—no street lights of any kind. Mr. Lopez and I sat up until a late hour, and as we listened to the "tom tom" of some crude musical instruments, which lasted far into the night, we could well



NEW CHURCH AT LEOGANE

*In the foreground is the place used for services, a wretched framework thatched with palm boughs*





CLERGY AND CONFIRMATION CLASS AT BIGONÉ IN THE MOUNTAINS

picture similar conditions and surroundings in far-away Africa.

The next morning we left Leogane at seven o'clock, having completed a visitation which alone was worth a trip to Haiti. One hundred and twelve candidates had been confirmed at two services, but these candidates had come from a group of seven missions under the charge of the Rev. Alexandre Battiste, who has as his assistants the Rev. Messrs. Paraisson, Constant and Leon Jones.



CHAPEL AT BIGONÉ

Mr. Bland did not accompany us on this trip. He had remained in Port au Prince to endeavor to gather together the scattered sheep from Jamaica and other British islands. He held service in English for these, at which about sixty were present. He also preached at a service held for the French-speaking congregation.

It is not my purpose to give in detail all of our movements; nor to cover all that we were called upon to do in fulfilling the mission upon which we were sent by the House of Bishops and the Board of Missions. I am only trying to convey some idea of the Church's work in Haiti.

Tuesday, the 23d, we left Port au Prince at 6 A.M., on the narrow-gauge railroad which runs out about thirty-five miles in the Cul de Sac plain. This railroad, with the short one to Leogane, make up the whole railroad mileage in Haiti, but at the present time an American company is engaged in constructing a complete railway system for the Island, the Government having guaranteed a certain percentage on a fixed cost per mile. The distance from Port au Prince



CLERGY AND CONGREGATION AT COUSTARD

to Coustard is about nineteen miles; the schedule time for making it is *three and a half hours*. It is not a comfortable ride, and I would much have preferred taking it on horseback, but a large party had arranged to go with us. This time we had the Rev. Messrs. Lopez, Bland, P. E. Jones, Benedict, Battiste, Macombe and Bastien, and we were met at Coustard by the Rev. Messrs. Coulanges, Michel and Leon Jones. A number of laymen and women also went with us. They enlivened the journey going and coming by singing hymns, of which they seem never to tire. It had not rained for several months, and the plain was glaring and

hot. The vegetation was parched and covered thick with the white dust which had been deposited by the ever-prevailing trade winds. To one unaccustomed to the great change which is brought over the face of nature when the rainy season begins in these regions, the aspect at Coustard would have been one of absolute desolation. Here we had Morning Prayer and sermon by Mr. Lopez, and a class of ten persons, presented by the Rev. P. E. Jones, was confirmed. After the service the luncheon which had been brought from Port au Prince was served—and the train took us back to town.

The mission at Coustard is the newest of all the missions in Haiti. It was es-



THE VILLAGE OF COUSTARD

tablished by the Rev. P. E. Jones, and is still under his care, although the resident minister is the Rev. Mr. Coulanges. They are worshipping under very much the same conditions as the people of Leogane. A temporary structure, without sides and covered with palm branches, is their place of worship. But they have a church under way. Mr. Jones has appealed to friends of the mission in Philadelphia, and altogether has received about twelve hundred dollars. The frame of the building is up; but funds are exhausted and the work was at a standstill. I do not think the work is strong enough to go on with the building, so if it is ever to be finished it must depend upon the generosity of Church people in the United States.

The next day Mr. Coulanges came into Port au Prince and informed us that after we had left a copious rain had fallen in the plain, and that the simple-minded folk attributed its coming to the religious visitation they had had—God stamping His approval on our work.

Thursday morning, by special request, I made an address to the white English-speaking people in Port au Prince, in the reception room of the Hotel Metropolitan. I was surprised to find about

sixty persons in attendance, although a heavy shower of rain came up at about the time for the service. Among those who came were the Rev. Messrs. Picot and Turnbull, English Wesleyan missionaries, and several from the German colony. All seemed very appreciative, and one American, who has been knocking around in Central and South America, said it was the first service he had attended in sixteen years. There are many such scattered throughout these tropical regions, and the number is increasing year by year. They have wandered far from home, and my heart yearns for them.

Friday, the 26th, Messrs. Bland, Lopez and I set out in company with a guide for an all-day ride over the mountains and into the plains, that we might see something of the people of the country and of their methods of living. We were unaccompanied by any of the Church folk, and laid off our clericals for the occasion. On this ride we passed a dead horse and a dead donkey, left where they had fallen by the wayside; killed in faithful service to their cruel masters. No one thing impressed upon me more vividly the need of an uplifting religion than the spectacle of these dead beasts who had taken their last steps loaded with the burdens which their owners had laid on them, and then had been abandoned just where they had fallen. No burial, no dragging away out of sight; but left to disgust all right-thinking people, and to frighten other animals.

As we climbed the mountain Port au Prince and the blue waters of its bay lay spread out below us. On either side of the bay two arms of mountains outstretched themselves, widening as they went, and became lost in the opalescent distance. It is a rare view. Coming down the other side we passed a rural cemetery, and seeing a gathering about a grave we paused, and witnessed the practice of some voodoo rites. Later we passed a voodoo temple and became painfully conscious of the fact that this African cult is still very prevalent in



*Unfinished church at Coustard*





SOME OF THE CONGREGATION AT COUSTARD

*The fence of primitive palings bound together with wire is the front line of the church property.  
The frame of the unfinished church shows at the right*

Haiti. Late in the afternoon we returned to Port au Prince, having covered about forty miles in the saddle. We were hot and tired, but we had seen the people of the country when not on dress parade.

Sunday, January 28th, we spent in Port au Prince. In the morning we held a service with a congregation that overflowed the lower floors of the episcopal residence. It was my privilege to preach to an attentive and appreciative congregation, composed of people who spoke both French and English. To those who did not understand English Mr. Lopez interpreted the substance of the sermon when I had finished. The President of the Republic had kindly sent the Palace Band to play for the service. We appreciated the courtesy very much, for it was an exceptionally good band. Sacred music, however, seemed foreign to their repertoire; so as prelude and postlude, and at every opportunity for music in the service, we were regaled by extracts from popular operas.

In the afternoon Mr. Bland preached again to the British West Indians. It had been our purpose to leave Haiti before Sunday on the Hamburg-American steamship which was scheduled to

sail for Montego Bay, Jamaica, on the 27th, but suddenly this line was withdrawn, and we became painfully conscious of what it meant to be marooned. Our object was to get to Cuba by way of Jamaica. No other boat was scheduled for some weeks, but there was a French steamship scheduled for Santiago de Cuba on the 10th of February. My appointments began in Cuba on the 2d, and lasted daily for two months, so that one can appreciate my anxiety of mind. Saturday, however, there was a rumor that the White Star steamship *Laurentic*, outward bound on a West India cruise, would touch at Port au Prince and then proceed to Kingston, Jamaica. This hardly seemed true, as only once in the history of these winter cruises had a steamship visited Port au Prince. Inquiry at the American Consulate, however, indicated that the rumor was correct and that the *Laurentic* was expected to arrive in Port au Prince in the forenoon of Monday, and sail in the afternoon. Would they take us aboard? was the question, as these cruising steamers do not carry passengers between ports. Our passports read to depart on Hamburg-American steamship *Syria*. With



CLERGY PRESENT AT THE VISIT TO COUSTARD

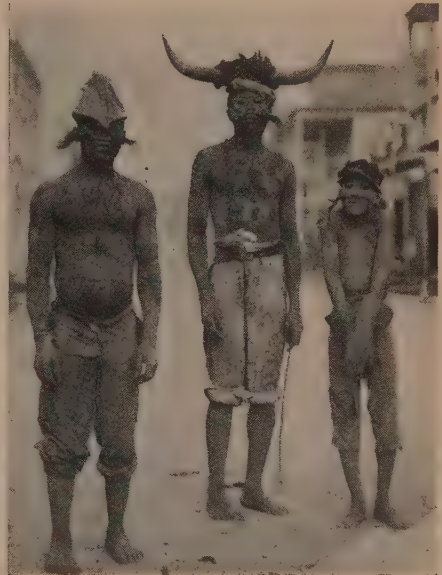
*From left to right: Revs. D. Michel, L. Jones, V. Coulanges, A. Battiste, P. Jones, C. Benedict, D. Macombe, S. U. L. Bastien*

anxiety we saw this majestic ship sail up the harbor and come to anchor about midday. She is the largest ship that has ever entered that port. You can appreciate my feeling of thankfulness when the American Consul sent word that we could go aboard and no questions would be asked; for it meant the picking up of my schedule without a break.

The return to Jamaica was far different from the way in which we had left it. We came back with bands playing, flags flying, in a select and cultured company. The officers and crew were more than kind to us, and one of them gave up his room to me, as the passenger list was full. The one night out was such as can only be experienced in these tropic seas in mid-winter. A ball was given, and up-to-date American men and women, in evening dress, danced on decks decorated by lanterns and flags. Contrast this picture with the crowded, dirty, and rough voyage we had experienced in going over, with some of the experiences of our two weeks' stay in Haiti, and you have some idea of what is required of a missionary bishop that he may be able to adapt himself to the varying conditions which he meets.

Arriving in Jamaica we were again guests of the Archbishop. We were glad of the two days we could spend there together, for when we should land in Cuba our paths would separate and each would return to his particular work. These two days gave us an opportunity to prepare our reports and mail them, so that

when we left Jamaica the work of the deputation was completed. We sailed from Kingston on the Hamburg-American steamship *Eitel Friedrich*, bound from Colon to New York, *via* Kingston and Santiago de Cuba. There was not a berth or stateroom to be obtained; so we, with many others, slept on steamer chairs on deck, or on couches in the dining saloon. It was only one night over, so early the next morning we entered Santiago Harbor and found the Rev. Messrs. Mancebo and Ackley awaiting us.



CARNIVAL ATTIRE, PORT AU PRINCE

# ANNOUNCEMENTS

## CONCERNING THE MISSIONARIES

### Alaska

The Rev. A. R. Hoare arrived at Tigara (Point Hope), on August 8th.

The Rev. Frederic W. Goodman, who has had charge of the mission station at Tigara during the absence of the Rev. Mr. Hoare, sailed by the revenue cutter "Bear" on August 16th and arrived at New York on September 14th.

Miss Norah B. Harnett, who sailed from Seattle on August 21st, arrived at Ketchikan on August 30th.

### Cuba

At the request of Bishop Knight, the appointment of Miss Anna M. Reed, who has been stationed at Santiago de Cuba for the past two years, was formally approved by the Executive Committee on September 24th.

The Rev. C. E. Snively, on vacation, with his wife sailed from Nuevitas by the steamer "Curytiba" on August 26th and arrived at New York on September 1st.

### Honolulu

The resignation of Miss Helen L. Emerson has been accepted by Bishop Restarick and the Council of Advice, to date from May 20th.

### Shanghai

At the request of Bishop Graves, Mr. Harley F. MacNair, of Redlands, Cal., was appointed by the Executive Committee on September 24th. He sailed from San Francisco by the "Chiyo Maru" on August 31st.

Miss Laura E. Lenhart, of Tacoma, Wash., was appointed by the Executive Committee at the request of Bishop Graves. She left her home on September 24th and sailed from Vancouver by the steamer "Empress of India" on the 25th.

The resignation of Mr. Henry J. Post was accepted by Bishop Graves and the Council of Advice, to date from July 31st. He left Shanghai on July 12th for Java.

Mrs. F. R. Graves, Miss Elizabeth W. Graves (on sick leave) and Miss Lucy J. Graves (on regular furlough) sailed from Shanghai by the steamer "Mongolia" on August 10th, arrived at San Francisco on

September 2d and reached New York on the 14th.

Mr. and Mrs. Tracy R. Kelley and daughter, Barbara, sailed from Shanghai by the steamer "China" on July 12th and arrived at San Francisco on August 5th. Mrs. Kelley was obliged to return to the United States on account of impaired health.

Miss Rosa M. Elwin, on leave of absence granted by Bishop Graves, which was approved by the Executive Committee, left Shanghai on July 7th and arrived at her home in England on July 21st.

Miss Annette B. Richmond, after spending a portion of her furlough in England, sailed from Liverpool by the steamer "Franconia" on August 20th, arrived at Boston on the 27th and proceeded to New Haven, Conn.

### The Philippines

The resignation of the Rev. Walter C. Clapp, from the work at Bontok, was accepted on September 24th, to take effect from October 1st.

The resignation of Miss Clara A. Mears, of Sagada, because of impaired health, has been accepted by Bishop Brent and the Council of Advice.

### Tokyo

Miss Ada H. Wright, returning after regular furlough, expects to sail from London by the "Aki Maru" on October 26th and arrive at Yokohama on December 16th.

Miss Elizabeth G. Newbold, returning after regular furlough, left her home at Lancaster, Pa., on September 7th and sailed from San Francisco by the steamer "Mongolia" on the 14th.

Miss Ethel H. Correll, on regular furlough, sailed from Yokohama by the "Tenyo Maru" on August 31st and arrived at San Francisco on September 16th.

### Wuhu

At the request of Bishop Huntington, the appointment of Dr. Howard Franklin Smith, of Hinton, W. Va., was approved by the Executive Committee on September 24th.



Bishop Huntington, in his annual report, states that on the Sunday after Easter, April 14th, he advanced to the priesthood, in St. James's Church, Wuhu, the Rev. Messrs. B. Y. Ts'en, W. C. Nieh, C. C. Yen and T. L. Tsen.

The Rev. Robert A. Goodwin, Jr., having been granted a special leave of absence by Bishop Huntington, sailed from Shanghai by the steamer "Monteagle" on August 6th, arrived at Vancouver on the 27th and reached New York on the 30th. He was married to Miss Emily Gravatt in the Church of the Holy Trinity, Richmond, Va., on September 11th. They left Richmond on the 15th and sailed from Vancouver by the steamer "Empress of India" on the 25th, for Shanghai.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

### The Church Missions Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

### Brazil

Rev. John G. Meem.

### China

Hankow:

Miss M. E. Wood, of Wuchang.

Shanghai:

Rev. B. L. Ancell, of Yangchow.

Miss A. B. Richmond, of Shanghai.

### Japan

Kyoto:

Rev. J. J. Chapman, of Nara.

### Mexico

Right Rev. H. D. Aves, D.D.

### Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C. Mrs. Hunter will accept engagements to speak on the work at St. Augustine's during October.

THE first railway in Afghanistan is now being built.

LAST year the Christians of Samoa contributed \$23,000 for missionary work. Native workers are going from the Samoan islands to other Southern Pacific islands that have not yet been thoroughly evangelized.

A Chinese official who recently became a Christian is supporting twenty of the ablest Chinese preachers at an expense of \$7,000 a year.

TWO members of the present Chinese Cabinet are graduates of St. John's University, Shanghai. Dr. Alfred Sze is Minister of Communications. Dr. W. W. Yen is Vice-Minister of Foreign Affairs.



NEW BUILDING FOR ST. MARY'S, MOBILE, ERECTED THROUGH EFFORTS OF A COMMITTEE OF THE HOPEFUL BLANCH

# THE WOMAN'S AUXILIARY

To the Board of Missions

## THE WOMAN'S AUXILIARY IN HONOLULU

*Reported by the Bishop*

YOU will be glad to hear that the annual meeting of the Woman's Auxiliary was the best we ever had. All branches were represented, even from the most distant islands, the Woman's Auxiliary having paid the fares of the wives of the clergy to Honolulu and return. The attendance was large; at one time the secretary counted 175 women in the hall, and many others were coming and going. As usual, we had a number of visitors from the States, and they were astonished at what they saw. The total amount for the year's work was \$951. This, however, does not count what a committee of the Woman's Auxiliary did during the year. The annual meeting of 1911 appointed a committee to collect

funds for St. Mary's Mission. This committee collected here and elsewhere (by far the greater part here) \$8,000, with which they built a mission house on two large lots which they purchased, moved back the old house that stood on the lot, erected outbuildings and have furnished the mission with furniture for the workers and desks for the children, and everything is paid for. I think that should be counted in the Auxiliary work of the year. But the women do not care so much for counting dollars as doing work. You would be very much surprised in seeing the growth and changes, not only in Honolulu, but in the other islands. Last year was the year of largest growth.

## THE UNITED OFFERING MISSIONARIES AMONG OUR WHITE FOLK

[This year sixty-four United Offering missionaries in thirteen dioceses and nineteen domestic missionary districts have been at work among the white people of our land. One has been serving under Bishop Paddock in Eastern Oregon, one under Bishop Thurston in Eastern Oklahoma, two were with Bishop Gray in Southern Florida, one was in Quincy, one in Montana, one in West Texas. There are others who find their place in the mountain regions among the homes of those real Americans of whom in these days we read so much, and from their letters, received within the year, we give a composite picture of their surroundings, a glimpse of the people for whom they work, a suggestion of what they find to do, feeling sure that those who contribute to the United Offering will be glad to realize that they thus contribute to the establishment of Christian faith and discipline among these mountain people of our land. The following sketch is not from the pen of any one worker, but is an effort to combine in a brief statement the experiences of several United Offering missionaries, all of whom have much in common.]

THE first of June, and I wish you could see the roses and taste the wild strawberries and cherries! The sky is a marvellous blue, and the hills stretch away, away into it, in a blending of emerald shades

that are almost unreal in the soft haze that gives our mountain ridge its name. Every day has its surprise package; first it is some great clusters of strawberries, "as big as your thumb"; then the first dish of green peas; then the big cherry-



tree on the hill is "red as fire." Oh, happy country children! I go up and down among the people, calling them millionaires, with their splendid porch views, delicious spring water, flowers, eggs, chickens, milk and fruit. Poor! They don't know what poverty is! I tell them about the little slum children I have worked among in the cities—"There's poverty for you!" I say, and they agree with me, and look around on their possessions with a new pride.

What a splendid chance I have to enjoy all this, visiting in the three neighborhoods in my care, separated by mountains so completely that they might be in different countries.

But it is not always June, and these visits are not always possible. There is a sick girl who lives on top of a mountain, with whom I try to spend one afternoon a week. I find she keeps a record of my visits, and expects me to pay up in summer all I have missed in winter. I never should be free of debt if the whole district did that.

Nor is summer a time of unbroken pleasure in country joys, for it is then that the little children have long working hours, beginning work with the rising sun and continuing until dark, resting only while the mules rest. The men take much more care of a mule than of a growing child. For two summer months they are busy gathering cow peas and corn, which means also the "roughness" or fodder; so the fall session of school cannot open until late in October, and when I return from vacation the fact that strikes me most forcibly is what an absolute lack of any pleasure there is for the mountain children. They work all the time when not in school. A friend who visited the mission was impressed with the same fact. And she has given us the hope that some day we shall have a swing to put up in the yard for use during the half-hour recess. It will be of so much help to us, that we are looking forward eagerly to the time when we shall have it. Meanwhile, we are trying a sum-

mer, or August, school, which opened the last Monday of this July, with thirty-one enrolled, and had an average attendance of twenty-seven. Besides the three R's the children were taught cooking and sewing by our regular industrial teacher, also basket-making out of corn-husks, bead-stringing and drawing and color work. These last were taught by my sister, an experienced teacher in New York, who spent part of her vacation here. Such things are a great benefit to the children, as their lives are so bare of those little extras that our children at home have. We closed the school with an exhibition of work, and a picnic to which about one hundred and forty came.

We had another kind of a picnic—a scouring picnic, I called it, just before the bishop's last visit. I invited all the large boys and girls and some of the women to spend the afternoon, cleaning the schoolhouse, which is also our chapel. Twenty-four came. The boys moved desks and benches outdoors. Everything was moved but the font; and all the women, boys and girls helped clean the furniture, windows, etc., and lastly the floor. The boys were particularly useful, carrying the water. Of course there was a good deal of fun going on all the time, and when the work was done, about a half-dozen made ice-cream for the crowd. We are thinking of having a picnic every year, it was such a success. A picnic like this, or the usual picnic at the close of school, and the Christmas festival are the only times when we can all get together to enjoy ourselves.

We had four Christmas-trees last winter, with gifts from so many loving hearts, all well chosen, fresh and new, suitable to every age of boy, girl, woman and man, besides a special gift to each scholar in our own Sunday-school and Bible-class. I was able to help furnish Christmas presents to two mountain missions, very poor people, of Appalachia, and to take gifts to "shut-ins" who are so delightfully surprised; their eyes



ALONE IN THE MOUNTAINS

fairly shine, and they know not how to express their joy. "Why, how did you git to mind me?" they say.

One day, through thick, deep mud, snow falling, I went to visit a poor sick woman, who had lived with the Indians for over thirty years. She had a very sweet old face and wore a close gray flannel nightcap. Everything was spotlessly clean—rather a rare case! Her two sons had both left her, and she was alone for Christmas. As she opened the parcel, which contained a new, big gingham apron, a pair of hose, a doll needlebook dressed in bright pink silk, and a bag of candy, the tears came into her eyes, and she said, "Sure, I do thank you. Them is certainly nice. Oh, do pray for my two boys. They's awful wicked. I prays for them all the time."

I think I get all the joy and pleasure, going to these dear simple people, and I wish some of our kind friends could share the pleasure with me and see how much happiness they bring by their gifts. The splendid boxes supplied by the different branches of the Woman's Auxiliary shed rays of light and help into many hearts and homes. One could

not do much without this substantial help. You can appreciate this when you remember that I teach not only Sunday-school and sewing-class, but also nurse the sick and bury the dead. There has been much sickness among my people lately, but only three deaths, when I was called upon to conduct the burial service, there being no resident minister of any denomination. These ministries endear the people to me, and me to them.

The Auxiliary has accomplished a great deal this quarter and sent the largest contribution for the United Offering that we have had in some time. The few faithful members in another branch, who met here to-day, have listened to papers about the United Offering, and were surprised and pleased to know that I was one whom their offerings helped to support. It is indeed a sweet and blessed privilege to be one of those for whom so many earnest prayers are continually offered, which surely we could not get on without. The daily, hourly life is full of many perplexities, for others with whom we come in contact, who are ignorant, tempted, tried and much troubled, as well as for our-

selves. Here, too, we have no church, and no resident minister; so think how highly we value the second Sunday in each month, when our much-loved missionary comes and ministers to us! On other Sundays, unless some minister of any denomination comes, which frequently happens, I hold services, morning and evening. Although the congregations do not number many—our assembly room being small—still we enjoy the services very much. As very few of the grown people can read, I make these very simple, and to interest them more let them choose the hymns. Indeed, many of the mountain people are so remote that, when a flagpole is set up and the flag hoisted and the children sing, "My Country, 'tis of Thee," it is only our school-children who know the hymn. It is new to the older people, and only at our missions for miles around can the American flag be found.

And on the other side of the big mountain range is the boarding-school where our United Offering missionary bends her chief energies to making good home-makers of her mountain boys and girls. She teaches manual training classes and also home science classes for the girls. Every girl in the school has lessons in cooking and sewing. About forty visitors from out of town, on their way to the diocesan council, stopped there, and the older girls served a luncheon that they had prepared entirely themselves to over sixty people, and while serving it, every girl wore a dress

that she had made herself, and the United Offering teacher wore one that they had made for her. The boys, too, are learning to be helpful and to make helpful things for the home. So we United Offering missionaries are surely trying to rear good American citizens, and citizens of a greater country also; else how could some of our children in the very beginning of their Christian training reach out beyond their land to others?

We see this in the Sunday-school at our new station, which is such a pleasure. Last Sunday the crowd overflowed the limits of the little building we put up for the winter, and we shall have to go back to the grove for the rest of the summer. They are very proud in the possession of five dollars—no, four dollars and thirty-four cents—which is to be sent to some foreign mission station. It is their first offering, and was collected mainly in pennies. They have been considering the relative merits of China and other points as most requiring their support. A blessing has rested on this little school from the start. I always feel strengthened for the rest of the week after teaching them, instead of dreading the six-mile walk.

Helper of the poor and ignorant, the sick and sorrowful, teacher and guide and friend, surely those of us who this year are filling our blue boxes for the last time before the United Offering of 1913, rejoice that we have such United Offering missionaries among our mountaineers.

### APPROXIMATE NUMBER OF MISSIONARIES SUPPORTED UNDER THE UNITED OFFERING

Year.	Domestic.	Colored.	Indian.	China.	Japan.	Africa.	Cuba.	Mexico.	Haiti.	Greece.
1899....	13	4	2	2	1	....	....	....	....	....
1900....	14	4	2	3	4	....	....	....	....	....
1901....	19	3	4	6	5	....	....	....	....	....
1902....	18	4	3	6	6	1	....	....	....	....
1903....	20	6	4	12	8	1	....	....	....	....
1904....	21	6	10	10	6	....	....	2	....	....
1905....	39	9	15	19	10	3	2	1	....	....
1906....	48	12	19	20	11	2	2	1	....	....
1907....	47	15	21	22	11	2	5	1	....	....
1908....	69	13	25	26	17	3	7	1	2	....
1909....	86	12	22	27	18	2	7	2	3	....
1910....	82	7	20	30	17	1	10	4	2	....
1911....	66	8	22	30	19	2	6	3	2	....
1912....	64	4	11	27	20	2	6	1	1	1



## DIVISION OF THE UNITED OFFERINGS FROM 1889 TO 1910

YEAR.	DOMESTIC.	FOREIGN.
1889.....	\$ 1,000 00 <sup>1</sup>	\$ 1,188 64 <sup>2</sup>
1892.....		
1895 { Including interest up to date.....	128,045 12 <sup>3</sup>	65 00
1898. † Support of Missionaries.....		
1901.....	82,955 24 <sup>4</sup>	24,633 98 <sup>4</sup>
1904. † Support of Missionaries.....		
1907. † Support of Missionaries, plus.....		10,000 00 <sup>5</sup>
1910. † Support of Missionaries, plus.....	5,000 00 <sup>6</sup>	10,000 00 <sup>7</sup>
† Amount given for support of women workers from the Offerings of 1898, 1904, 1907, 1910.....	310,420 00 <sup>8</sup>	338,691 00 <sup>8</sup>
Total.....	\$527,420 36	\$384,678 62
Grand Total..... \$911,998 98		

1. *Christ Church, Anvik.*
2. *Miss Lovell, Japan.*
3. *Episcopate Fund (Oklahoma, Salina, Alaska).*
4. *Bishops' specials and Colored work.*

5. *Training-school, Sendai.*
6. *St. Augustine's, Raleigh.*
7. *St. Hilda's, Wuchang.*
8. *Support of women workers.*

## THE SEPTEMBER CONFERENCE

**A**T 9:45, on the morning of Thursday, September 18th, Bishop Lloyd celebrated the Holy Communion for the officers of the Woman's Auxiliary, and at the close of the service the first conference of the season opened, Miss Triplett, of Missouri, presiding. There were present: from Erie, one officer; Long Island, three; Missouri, one; Newark, four; New York, three; Pennsylvania, one, with visitors from Ohio and Hankow. At the request of the secretary, and by vote of the officers, Deaconess Goodwin, student secretary of the Board, was asked to attend all future conferences when her duties permitted her to do so. Deaconess Goodwin took her seat with the Auxiliary secretaries and added a report of her work during the summer to those made by them. These reports were chiefly upon conferences attended, classes conducted and other work done in connection with these conferences, which included that for Church workers in Cambridge, the summer schools at Minneapolis and Duluth, conferences of the Missionary Education Movement at Asheville, Silver Bay and Lake Geneva, Wisconsin, the Students' Conferences at Silver Bay and Eagle's Mere, and of the Student Chris-

tian Movement, in Swanswick, Derbyshire, England.

The special subject of the Auxiliary conference was then considered—how the succeeding sessions of the year might be ordered as best to accomplish the purpose of discovering what the Woman's Auxiliary lacks and how its deficiencies may be supplied.

In order to make the officers' conferences more effective than they have ever been it is proposed that for the remainder of the season they shall be introduced by a service in harmony with the subject of the day, the roll call and very brief reports from the secretaries; that only such reports be presented from the branches as shall be upon matters of general helpfulness, the officers of the branch sending word to the secretary beforehand, that they have such reports to make; that ten minutes be given to current events—an account of the important missionary happenings of the last month; and that the remaining time shall be devoted to a discussion of certain definite subjects. It is suggested that these subjects be brought before the whole Auxiliary, but that each in turn be assigned to a certain branch to consider during the month, which branch shall bring in a report upon it at the

succeeding conference, for discussion by the officers present. Although the officers cannot act on these reports in any way to involve the future action of the Woman's Auxiliary, they can express an opinion which may help in setting the matter more clearly before the Auxiliary at its next Triennial.

The question was then asked as to the person who could best preside over such a conference as this, and the report went on to state that if we could secure the presence of the president of the Board of Missions for the succeeding conferences of the year, to conduct the opening service, report on current events and then guide and control the discussions, such help would be of very great value to the Woman's Auxiliary, and would tend to strengthen its connection with the Board of Missions, and lead to its realizing the greatness of its opportunities and more than heretofore its ability to grasp them.

This report was adopted, and, by a rising vote, the secretary was asked to convey to the president of the Board of Missions the request embodied in it.

Subjects proposed for discussion at the ensuing conferences are:

A bigger policy for the gifts of the Woman's Auxiliary.

How can the next Triennial be our best?

Your ideal of the Woman's Auxiliary.

Meetings of parish branches, large and small.

The literature of the Woman's Auxiliary.

The relation of the Woman's Auxiliary to other organizations of women within and without the Church.

What are our most important problems to be solved at the Triennial?

It was decided that these conferences should be on the third Thursday of each month, from October to April, inclusive, from ten to twelve, and that the October meeting should be conducted as the rest.

The secretary was asked to extend an invitation to the women of the missionary societies of the Anglican Communion to the Triennial, and messages

were sent to the Bishop of South Dakota (consecrated on the preceding day) and to the Bishop of Alaska.

## THE OCTOBER INSTITUTE AND OFFICERS' CON- FERENCE

AS noted in the September number, the institute for the Woman's Auxiliary will be held from October 14th to 19th. The opening session will be on Monday, the 14th, at 2:15, when members will be enrolled and assigned to classes. At three o'clock the organization meeting of study classes will be held.

On the following days the Holy Communion will be celebrated at 9:15, after which it is hoped that Bishop Lloyd will speak upon "What the institute ought to accomplish in the Woman's Auxiliary," "Gifts—a Fruit of the Spirit," and "The Bible, Prayer and Sacraments in the Woman's Auxiliary."

Mission study classes on "Japan Advancing—Whither?" and the "Honorable Little Miss Love," the two textbooks furnished this year by the Educational Department, and on the "Junior Book" will be conducted in the morning.

In the afternoon there will be a class for the entire institute, upon the Woman's Auxiliary itself, and it is planned that this shall be followed on two afternoons by the presentation of missionary plays and on a third afternoon by a session devoted to the discussion of manual work for Juniors.

Thursday being the regular day for the officers' conference, the study classes will be transferred to the afternoon session, and after the morning service the conference will be conducted in accordance with the report accepted at the September conference. The subject for discussion will be, "A Bigger Policy for the Gifts of the Woman's Auxiliary," and branches which cannot be represented at the conference are asked to send in advance to the secretary communications upon this subject.



## THE JUNIOR PAGE

### A JUNIOR ANNUAL IN HANKOW

BY GERTRUDE E. STEWART,

*Deaconess and Junior President*

OUR Juniors had a perfect day, and the cathedral was filled with children, about six hundred in all. The baptized children wore red badges as signs of membership, and there were about one hundred and twenty of them. The other four hundred and more were our day-school children, who came as guests of the Juniors. They do not attend the monthly branch meetings, understanding they are not members. The service in the church was hearty and the offerings made were \$51.44 (Mex.) from the Juniors and \$19.83 (Mex.) from the Babies' Branch. A part of this was used to pay our share toward the apportionment, and the remainder was added to the Woman's Auxiliary gift for the Manchu work in Kingchow.

After the service refreshments were served on the lawn, and then the children went in a body to the Y. M. C. A. hall, where a moving-picture lecture was held. It was a great treat for them. They cried aloud for joy as the various "living" (they call them) pictures were enacted before them. It was of educational value too—scenes from different countries, railroad trains and other features which are strange to them.

The proceeds from the sale of paper dolls (after the cost had been met) gave the full entertainment to the Juniors, lecture and all. There are still dolls for sale and some money in America from their sale, that will be at hand for next year, and I hope then to vote it to some special work our Juniors would be interested in. Our meetings were much broken up last year, but I am looking forward to a new start this fall.

### A JUNIOR BRANCH IN THE CATHEDRAL PARISH, HAVANA

FOR two years there has been a Junior branch in Havana. Six little girls

meet at the house of their leader for two Saturdays in the month for mission study. In the last year their number was increased to nine, and best of all one of the girls of fourteen years, coming from a strong Unitarian family, was baptized. She immediately became a full member of the branch, and they were all very happy. This branch sent \$25 for a little girls' day-school in China and hopes to do the same thing next year. A Christmas box was prepared for Guanabocoa. All are interested and very regular—a very happy lot of little people, hoping for greater growth in the future. In the midst of so much adverse news from Cuba, it is good to hear something so encouraging as this.

### IN A MILL TOWN IN NORTH CAROLINA

"THERE is a thirteen-year-old girl, the daughter of one of the officers of the mills here, who organized in this little mill village a branch of more than twenty babies. She began with her own baby brother, and then made a tour of the place, calling on all the mothers who were identified with the Church. These mill mothers are so fortunate that nearly every one could meet her holding a baby! Even those mothers who had lost their babies were glad to take the little blue box, and something will be given from their meagre earnings that the little ones may be enrolled in the memorial circle. The little mother of this branch is most enthusiastic over her babies. She has made a nest-egg of a few pennies for each box, and is now planning to get the babies all together and give them a party, with refreshments of Mellin's Food, I suppose!"

### A NOTICE

THE Junior Guild of Grace Church, Madison, N. J., Diocese of Newark, has a set of mounted Alaskan pictures which they will be glad to loan. For particulars address Annie Veith, 7 Prospect Street, Madison, N. J.



# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to September 1st, 1912.

<b>DIOCESE OR MISSIONARY DISTRICT</b>	<b>Apportionment for Domestic and Foreign Missions, September 1st, 1911-12</b>	<b>Amount received from September 1st, 1911, to Sept. 1st, 1912</b>	<b>DIOCESE OR MISSIONARY DISTRICT</b>	<b>Apportionment for Domestic and Foreign Missions, September 1st, 1911-12</b>	<b>Amount received from September 1st, 1911, to Sept. 1st, 1912</b>
<b>Department I</b>			<b>Department IV</b>		
Connecticut .....	\$ 56,390	\$ 48,030.04	Alabama .....	\$ 7,340	\$ 4,507.59
Maine .....	5,230	4,229.53	Atlanta .....	5,970	4,443.22
Massachusetts .....	73,000	73,482.83	East Carolina....	3,600	4,585.26
New Hampshire....	5,440	5,176.27	Florida .....	4,190	4,190.00
Rhode Island.....	18,230	19,817.33	Georgia .....	3,750	2,922.39
Vermont .....	4,650	3,676.00	Kentucky .....	7,580	6,445.48
W. Massachusetts..	13,000	13,517.58	Lexington .....	2,160	1,970.63
	175,990	\$167,929.58	Louisiana .....	7,800	4,636.93
			Mississippi .....	4,590	2,876.12
<b>Department II</b>			North Carolina...	4,820	5,044.04
Albany .....	28,080	16,331.41	South Carolina....	7,170	7,400.37
Central New York..	21,650	15,720.90	Tennessee .....	6,330	4,693.77
Long Island .....	65,720	25,378.35	Asheville .....	2,310	2,385.97
Newark .....	39,230	32,278.63	Southern Florida..	1,910	1,701.30
New Jersey .....	25,670	18,543.05		69,520	57,803.07
New York .....	266,650	202,650.03			
W. New York.....	26,160	18,185.14			
Porto Rico.....	250	144.13			
	473,410	329,231.64			
<b>Department III</b>			<b>Department V</b>		
Bethlehem .....	16,280	13,804.14	Chicago .....	45,730	22,031.31
Delaware .....	4,890	3,700.85	Fond du Lac.....	3,910	1,400.06
Easton .....	3,070	2,002.97	Indianapolis .....	4,220	2,660.96
Erie .....	5,340	3,306.66	Marquette .....	1,820	645.36
Harrisburg .....	9,590	5,721.71	Michigan .....	16,210	12,322.40
Maryland .....	29,320	22,794.63	Michigan City....	2,550	1,375.62
Pennsylvania .....	157,970	157,970.00	Milwaukee .....	16,150	5,453.30
Pittsburgh .....	29,090	13,525.20	Ohio .....	28,550	14,934.35
Southern Virginia..	14,660	11,573.22	Quincy .....	2,440	1,777.41
Virginia .....	15,140	18,275.79	Southern Ohio....	14,800	9,695.46
Washington .....	21,810	17,264.03	Springfield .....	3,160	1,502.77
West Virginia....	6,390	6,522.54	W. Michigan.....	5,310	3,992.95
	313,550	276,461.79		144,850	77,841.95

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Sept. 1st, 1912	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Sept. 1st, 1912
<b>Department VI</b>			<b>Department VIII</b>		
Colorado .....	\$ 9,750	\$ 3,270.27	California .....	\$ 10,460	\$ 7,320.90
Duluth .....	2,470	2,026.36	Los Angeles.....	10,980	7,054.98
Iowa .....	9,270	2,911.19	Olympia .....	4,350	2,978.71
Minnesota .....	12,360	9,152.25	Oregon .....	3,460	2,192.95
Montana .....	4,350	4,666.85	Sacramento .....	2,640	1,849.05
Nebraska .....	4,940	2,278.94	Alaska .....	1,000	1,456.50
Kearney .....	1,450	1,542.75	Arizona .....	840	840.13
North Dakota.....	1,730	2,165.47	Eastern Oregon...	630	795.18
South Dakota.....	2,260	3,730.60	Honolulu .....	1,170	1,394.00
Western Colorado..	660	665.15	Idaho .....	1,270	1,294.47
Wyoming .....	1,530	1,492.25	Nevada .....	1,820	909.62
	50,770	33,902.08	San Joaquin.....	1,030	805.46
			Spokane .....	1,740	1,286.11
			The Philippines...	500	745.47
			Utah .....	910	988.96
				42,800	31,912.49
<b>Department VII</b>					
Arkansas .....	3,400	1,972.11	Africa .....	420	663.27
Dallas .....	2,390	2,194.01	Brazil .....	250	253.40
Kansas .....	3,820	3,030.50	Canal Zone.....		127.50
Kansas City.....	6,760	2,603.33	Cuba .....	840	1,110.53
Missouri .....	12,330	10,515.83	Greece .....		25.72
Texas .....	4,490	4,078.77	Hankow .....	250	309.62
West Texas.....	1,890	3,425.52	Kyoto .....	160	
Eastern Oklahoma.	930	1,060.73	Mexico .....	420	343.62
New Mexico.....	920	1,221.77	Shanghai .....	250	250.73
North Texas.....	200	327.71	Tokyo .....	330	230.00
Oklahoma .....	970	694.33	Wuhu .....		3.43
Salina .....	960	879.00	European Churches	1,680	702.15
			Foreign Miscell...		44.87
	39,060	32,003.61		4,600	4,064.84
			Total.....	\$1,814,550	\$1,010,944.57

## OFFERINGS TO PAY APPROPRIATIONS

Source	To Sept. 1, 1912	To Sept. 1, 1911	Increase	Decrease
1. From congregations .....	\$ 646,885 60	\$ 571,545 39	\$75,340 21	
2. From individuals .....	78,985 86	97,173 00		\$18,187 14
3. From Sunday-schools .....	167,250 36	151,392 84	15,857 52	
4. From Woman's Auxiliary .....	117,822 75	114,534 48	3,288 27	
5. From interest .....	83,640 93	86,293 93		2,653 00
6. Miscellaneous items .....	4,755 84	4,360 61	395 23	
Total.....	\$1,099,341 34	\$1,025,300 25	\$74,041 09	
7. Woman's Auxiliary United Offering, 1892-5...	3,535 38	3,777 08		\$241 70
8. Woman's Auxiliary United Offering, 1910....	79,681 45	78,894 08	787 37	
Total.....	\$1,182,558 17	\$1,107,971 41	\$74,586 76	

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1911, TO SEPTEMBER 1st, 1912

*Amount Needed for the Year*

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,299,613 23
2. To replace Reserve Funds temporarily used for the current work.....	172,003 99
Total.....	\$1,471,617 22
Total receipts applicable on appropriations.....	\$1,182,558 17
Legacies applied on appropriations by order of the Board of Missions .....	91,425 93
	1,273,984 10
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